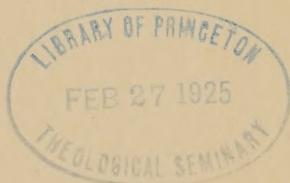


*Sell's Bible Study
Text Books*

*Bible Studies
in the
Life of Christ*

A. T. Sell



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Bible studies in the life of
Christ

BIBLE STUDIES
IN THE LIFE OF CHRIST

HISTORICAL AND CONSTRUCTIVE

BY

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"Bible Study by Doctrines," "Bible Study by Periods,"
"Bible Studies of the Life of Paul," and
"Studies in the Life of a Christian."



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CONTENTS

CHAPTER	PAGE
I. The Early Years of Jesus	7
II. The Immediate Preparation	21
III. Public Ministry—First Year	35
IV. Public Ministry—Second Year	51
V. Public Ministry—Third Year	73
VI. Public Ministry—Last Four Months	99
VII. Passion Week	113
VIII. The Resurrection	145

PREFACE

"Bible Studies in the Life of Christ" is written for use as a text book in normal and advanced Bible classes, colleges, schools, teachers' meetings and private study. It is put forth in the interest of no theory and with no denominational tendencies. The aim is to present just what the title implies, a series of practical historical and constructive studies, which shall make the student and reader better acquainted with the supreme character in the Bible and all history. The purpose is to set forth plainly and briefly what Jesus said and did while upon earth. Our thanks are due to Stevens and Burton's "Harmony of the Gospels" for the outline of the principal events. An analysis of the lesson precedes and questions for class work follow each chapter. The author feels deeply grateful for the favor with which his former books (of which about forty thousand copies have been sold) on Bible Study have been received. It is this approval of the public and a sincere desire to make the life of the Master even better known that have led him to write this book.

HENRY T. SELL.

CHICAGO, ILL.

STUDY I

THE EARLY YEARS OF JESUS

ANALYSIS

The Birth of Jesus—Foretold. The human and divine ancestry. The annunciations: (1) To Zacharias; (2) To Mary; (3) To Joseph. Birth of John the Baptist. The time and place of Jesus' birth. The story of this miraculous birth: The angel chorus and visit of the shepherds. Songs at the birth of Christ.

The Infancy—Circumcision. Presentation in the Temple. Recognition by Simeon and Anna. Visit of the wise men. The Star. The flight into Egypt.

Boyhood and Young Manhood—Nazareth. Home and family life. Education. Coming of age. Occupation. Teachings.

Bible Studies in the Life of Christ

I

THE EARLY YEARS OF JESUS

Scripture: Matthew, chapters 1 and 2; Mark 1:1; Luke 1 to 3:38; John 1:1-14.

THE BIRTH

Foretold.—The Hebrew prophets proclaimed in no uncertain tones the coming of the Messiah and the glory of his kingdom. There are over 330 prophecies and quotations from the Old Testament, cited in the New Testament. Many of the Old Testament prophecies are quite specific: the town Bethlehem in which he would be born (Micah 5:2); the Family (Is. 11:1); the Tribe (Gen. 49:10); as a Man (Gen. 3:15); the suffering Saviour (Ps. 22:16); the triumph of the King and Kingdom (Is. 9:6-7; Zech. 9:9-10; Dan. 7:13-14). But these are only a few out of the many predictions. "The whole Old Testament is the perspective in which the figure of the Messiah stands out," its history, its institutions, its symbolism all have their end in him. There is a unity in regard to this matter which is remarkable.

The Human and Divine Ancestry.—Every one is born into some family. The genealogies of Mat-

threw (1:1-16) and Luke (3:23-38) show the family of Jesus to be old and honorable, a line of great men and kings. (1) Matthew traces the human descent from David, and Abraham, founder of the Jewish nation (Matt. 1:2). Jesus is represented as the Jewish Messiah. (2) Luke (3:23-38) traces the line to Adam, the common ancestor of Jew and Gentile. Jesus is the Saviour of both Jew and Gentile. (3) Mark (1:1) declares Jesus to be the Son of God. (4) John (1:1-14) affirms Christ to be God, "who was made flesh and dwelt among us."

"There are remarkable differences between the genealogies of Matthew and Luke which have been explained in several ways. Some, for example, take the one to be the genealogy of Joseph and the other that of Mary. But most now look upon both tables as giving the lineage of Joseph and account for the differences in the names by supposing that Matthew records the legal descent and royal succession, and Luke the direct personal descent of Joseph. That Joseph belonged to the house of David, once so glorious and now fallen so low, is clearly stated in such passages as Matt. 1:20, Luke 2:4. As to Mary herself the New Testament nowhere says expressly that she belonged to the same line, but it seems to be implied in such passages as Luke 1:32; Acts 2:30; 13:23."—Principal S. D. F. Salmond, D.D.

The Annunciations.—1. To Zacharias, the father of John the Baptist, the forerunner of Christ (Luke 1:5-25) This aged priest was of the course of

Abijah (1 Chron. 24:4 and 10), one of the twenty-four family groups into which David divided the priests; each course served one week at a time. The appointment to burn incense was by lot. It was while performing this priestly function in the Temple of Jerusalem that Zacharias saw the angel "standing on the right side of the altar of incense," who announced that a son should be born to him, and that he should call his name John. This son was to be the herald of the Messiah, and was to come in the spirit and power of Elijah (Luke 1:17).

2. To Mary (Luke 1:26-38) by the angel Gabriel in the city of Nazareth that, she should bring forth a son and that his name should be called Jesus. This child was to owe his existence directly to God (Luke 1:35), while he was to be born of a human mother (John 1:14). The great work of the child as the Messiah was fully set forth by the angel (Luke 1:32-33). After the angel had departed Mary visited Elisabeth, the mother of John Baptist, in the hill country of Judea; while on this visit we have the wonderful song of Mary, called "The Magnificat," upon the high honor bestowed upon her (Luke 1:39-56).

3. To Joseph, the espoused husband of Mary in Nazareth, in a dream, by the angel of the Lord. In this dream Joseph was told of the miraculous birth of Christ, so that he should not hesitate to make Mary his wife (Matt. 1:18-25).

Completing the second chapter of Luke we have

related the birth of John the Baptist and the prophetic song of Zacharias, his father. This song is "permeated with the patriotic hope and joyful expectation of a son of David who should deliver Israel out of the hand of their enemies" (Luke 1: 57-80).

The Time of the Birth of Christ was probably December 25, B.C. 5. The monk Dionysius Exiguus made a mistake of about four years when he first made known his calculations in 526 A.D. Some difficulty has been felt because Cyrenius or Quirinius was governor (Luke 2: 2) some ten years later than this date assigned for the birth of Christ. But it is now quite well established that Cyrenius was twice governor of Syria, and this event took place when he was first governor.

The world was governed from Rome by Caesar Augustus. Herod the Great was king of Judea, under the emperor Augustus. This Herod was the first of all the seven Herods whose names are mentioned in the New Testament.

The Place of Birth (Matt. 2: 1; Luke 2: 1-7).—Old Testament (Micah 5: 2) and Rabbinic teaching pointed to Bethlehem as the place of Christ's birth. When Herod asked the question, the chief priests and scribes unhesitatingly pointed to this little town. Bethlehem is situated about five miles south of Jerusalem, "on the side and summit of a semi-circle of hills;" all about are pasture and grain fields and olive orchards; situated in so fertile a district it is well named "The House of Bread."

1. Joseph and Mary, the parents of Jesus, were

inhabitants of Nazareth and went up to Bethlehem to be taxed because Joseph was of the house and lineage of David (Luke 2: 1-5).

2. Christ was born and laid in a manger because there was no room in the inn.

The Story of This Miraculous Birth is very simply and beautifully told in Luke 2: 1-20.

1. The angel chorus and the visit of the shepherds to the young child (Luke 2: 8-20). These shepherds guarded the flocks belonging to the Temple at Jerusalem and the flocks were out the year round. There is special significance in the fact that the angels sang their welcome song to these shepherds who were probably above the average in intelligence of men of their class.

2. The Songs or Prophetic Psalms at the birth of Christ: The Song of the Angel (Luke 1: 28), The Song of Mary (Luke 1: 46-55), The Song of Zacharias (Luke 1: 67-79), The Song of the Angels (Luke 2: 8-14), The Song of Simeon (Luke 2: 25-32), are full of marvelous predictions of the glory and greatness of this wonderful child. These predictions have been and are being literally fulfilled. We hear in these songs the wonderful joy note: in the midst of a world of strife, sin and suffering the angels proclaimed "good tidings of great joy which shall be to all people."

THE INFANCY

The Holy Family seems to have remained some time at Bethlehem, how long we do not know.

The Circumcision of Jesus took place when eight days were accomplished (Luke 2: 21). It was a token of the covenant and a condition of Jewish nationality. It was customary to name a child when it was circumcised.

The Presentation of Jesus in the Temple at Jerusalem took place at the end of forty days (Luke 2: 22-24), and he was redeemed from the Temple service by the payment of five shekels (Num. 18: 15, 16). This was also the time for the purification of his mother (Leviticus 12: 1-8). The proper offering for a son was a lamb of the first year; the poverty of Mary was shown in that she was able to give only a pair of turtle doves or two young pigeons.

The Recognition of Jesus in the Temple by the aged Simeon and Anna (Luke 2: 25-38) as the promised Messiah is another link in the chain of evidence of his divine mission.

The Visit of the Wise Men (Matt. 2: 1-12, Isaiah 60: 3, Psalm 72: 10).—Throughout the east at this time were many priest sages of the Persians who might have learned of the hope and expectation of the Israelitish Messiah from the Jews of the Dispersion. As, since 120 B.C., the Yemen Kings had believed in the Israelitish faith, it is thought the wise men might have come from there.

The Star.—The great astronomer Kepler has shown quite conclusively the probability of such a brilliant star being in the heavens, as the wise men saw it.

When the wise men reached Jerusalem the first

question was: "Where is he that is born King of the Jews?" They came not seeking one who possibly might become a king but was born a King. Were they not right? He was born not only King of the Jews but of all mankind, Master of the material and spiritual worlds.

Herod believed in this little child, who was born King, for he endeavored to kill him (Matt. 2: 16). The wise men worshiped the young child Jesus, and gave him royal gifts (Matt. 2: 11).

The Flight into Egypt (Matt. 2: 13-23).—On account of the threat of Herod to seek the young child's life, Joseph was warned to flee into Egypt with his family. This was the nearest foreign country. We are not told how long or where the Holy Family lived in Egypt; tradition states the place to have been a few miles from Cairo, and the time two years. At the completion of the sojourn in Egypt the family returned to Nazareth.

BOYHOOD AND YOUNG MANHOOD

The scene of Christ's life now turns to Nazareth. It is here that he spent most of his life on earth and prepared for his great work. A silence which we seek in vain to penetrate, falls over his life, for the most part, in this little city.

Nazareth is situated north of the plain of Esdrae-lon, and on the western slope of a basin among the hills. It is about sixty-six miles north of Jerusalem, fourteen miles from the Sea of Galilee, and twenty-one miles from the Mediterranean Sea. The

city has utterly changed since the time of Christ, and the busy life of town and plain is no more; the landscape only, remains the same. If one could be transported back to that age, he would see a busy scene in and around Nazareth; one of the great caravan roads from Damascus to Acco on the Mediterranean Sea passed through this place and upon its streets could be seen men of all nationalities. It was also one of the priestly centers of Palestine. Climbing the hill back of the town a magnificent view was spread out; on every quarter could be seen populous villages and fertile fields. To the north, the view was arrested in its sweep over a beautiful land only by the snow-capped Hermon; to the west, the eye could travel to Carmel; to the southwest was the Great Sea itself studded with many sails; to the south, the plain of Esdraelon; and to the east, the wooded height of Tabor. Christ was not out of, but in, the intense commercial life of his times, and in one of the most charming natural regions of his country.

Home and Family Life.—A typical Palestinian home is thus described: "The house is low and square, with a court before it, and a terrace on the roof. The door is wide, for light and air, but there are no windows. There are no tables, but there are rugs. There is only one room for all purposes. Here Joseph works at his carpenter trade. Here all sleep and eat, except in summer, when on clear starlight nights all sleep on the roof, each rolled in a blanket. The house is built of sun-dried clay, with an outer

stairway . . . there is a kitchen furnace with two places; a sheet of iron for roasting wheat or baking bread, a few leathern bottles, some goblets and cups. The beds are mere pallets, rolled up every morning; a few mats and cushions, and a great chest completed the furniture." Such were, in all probability, the surroundings of Jesus in his home life.

His parents were devout people. Joseph was a just man (Matt. 1: 19), and Mary a wise and discreet woman (Luke 1: 38 and 2: 18, 51).

Education.—Directly the Israelitish child began to speak, his religious instruction was begun with the learning of passages from the Bible, and prayers and the sayings of wise men. Special attention was given to the cultivation of the memory (Deut. 6: 6-7). School instruction began at the fifth or sixth year. The Bible was taught exclusively up to ten years of age; this "study began with Leviticus, thence it passed to other parts of the Pentateuch; then to the prophets, and finally to the Hagiographa." From ten to fifteen years of age the Mishna or traditional law was taught; after that the student was expected to enter upon the theological discussions, which occupied the time and attention of the Rabbis in the higher academies. Instruction was given in schoolhouses or in the synagogues. Jesus was doubtless thoroughly familiar with the Scriptures in the original Hebrew. He was also master of the Greek and Aramaic.

Coming of Age (Luke 2: 41-52).—At twelve years of age the Jewish child ceased to be regarded as a child

and "could participate in the higher sacred institutions of the nation." He became a "son of the Law"; it was the age of responsibility when he was bound to keep the law and go up to the festivals with his father to Jerusalem (Ex. 23: 14-17; 12: 15; Deut. 16: 2 and 16).

In accordance with this custom Jesus went with his parents up to the festival when he was twelve years of age: on starting to return to Nazareth, they missed him. Going back they found him in the Temple, after three days, "sitting in the midst of the doctors, both hearing them and asking them questions." There is not so much to wonder at that he should be found in the midst of the doctors, for such discussions were common, but it was decidedly uncommon to find such wisdom in a boy of twelve years. His answer to his mother seems to show that at this age Jesus was conscious of his great mission (Luke 2: 47-50).

Occupation.—We learn from Matt. 13: 55 that Joseph, the father of Jesus, was a carpenter and that his son followed the same occupation (Mark 6: 3).

Teachings.—The thirty so-called "silent years" were years of (1) preparation and development. (2) Education and labor. (3) Obscurity. (4) Intimations and foregleams of his mission and glory.

QUESTIONS

Who foretold the birth of Christ? What can be said of the human and divine ancestry? What do the genealogies teach in regard to this? To whom were the annunciations made and

for what purpose? Describe the place of Christ's birth. What can be said of the angel chorus; the visit of the shepherds and songs at the birth of Christ? Give an account of the incidents of the infancy; the circumcision; the presentation in the Temple; the recognition by Simeon and Anna; the visit of the wise men and the flight into Egypt. What can be said of the boyhood and young manhood? The city of Nazareth, describe it. Home and family life? How was Jesus educated? When did he visit the Temple and why? What was his occupation? What are the teachings of the thirty silent years?

STUDY II

THE IMMEDIATE PREPARATION

ANALYSIS

The Ministry of John the Baptist—The man. The coming of this man. Time and place. The message and call for Israel.

The Baptism of Jesus—The appearance of Jesus on the banks of the Jordan. The baptism and its meaning. The place. The descent of the Holy Spirit and the voice of the Father.

The Temptation of Christ—Some reasons for this temptation. The scene of the temptation. Length of time. The three temptations and their meaning.

II

THE IMMEDIATE PREPARATION

Scripture. Matthew 3 to 4: 11; Mark 1: 2-13; Luke 3: 1-22; 4: 1-13; John 1: 6-34.

1. Jesus is proclaimed by John the Baptist. 2. Set apart for his work by baptism. 3. Tested by temptation.

THE MINISTRY OF JOHN THE BAPTIST

Matthew 3: 1-12; Mark 1: 2-8; Luke 3: 1-18; John 1: 6-33

John the Baptist was the great prophet who announced the immediate coming of Jesus Christ, the Messiah, and prepared the way for him to make known his message and do his work.

The Man John was six months older than Jesus, and was born in the hill country of Judea in the year 5 B.C. His father's name was Zacharias, and his mother's name Elisabeth. He was "the son of a priest of the order of Abijah." He was under the care of his parents until the time of his retirement into the wilderness for special preparation and preaching of his message (Luke 1: 80).

In appearance he was like one of the old prophets. He wore a hair cloak and a leathern girdle; his food was locusts and wild honey. He was a Nazarite.

John was a man of a broad mind, deep insight

into character and profound convictions. He was well acquainted with life; he knew how to touch the conscience. He wore no priestly garments and preached in the wilderness, yet it was not long before the whole land was ringing with his fame and message. Jesus himself gave him high praise (Matt. 11: 11).

The Coming of This Man was clearly announced: first, by the prophets (Malachi 4: 5; 3: 1; Isaiah 40: 3-5); second, by an angel to Zacharias his father (Luke 1: 5-25); and third, by Zacharias himself, "filled with the Holy Ghost" and prophesying what he should be and do (Luke 1: 67-80).

The Time and Place.—The date is given with great accuracy in Luke 3: 1-2, "in the fifteenth year of the reign of Tiberius Caesar. We know that Tiberius Caesar began to reign, August 19, 14 A.D., but he was joint-emperor with Augustus in the latter part of 11 A.D. If this last date is taken, which is probably the correct one, John began his ministry in 26 A.D. Pontius Pilate began his procuratorship in 25 or 26 A.D. Caiaphas was high priest from 18-36 A.D. Luke mentions Annas and Caiaphas as high priests; there could be but one high priest. Annas had been deposed by the Romans in 14 A.D., but Caiaphas was his son-in-law and Annas governed him and really had the power; hence Luke rightly mentions both men.

The place of John's preaching was in "the wild, thinly inhabited region lying west of the Jordan and Dead Sea and as far north as Enon."

The Message and Call for Israel.—It was an expected message and call; it was one which the Israelites had looked forward to for many centuries. At this time when the Roman yoke was especially galling, and all society was corrupt, the speedy appearance of the Messiah would be very welcome; doubtless many rumors were abroad in the land that the Messiah was in their midst, but they could not locate him; hence the report that John himself was the Messiah resulted in a delegation being sent to him from Jerusalem to ascertain the truth about the matter (John 1: 19-20).

1. The message. John clearly announced: "the kingdom of heaven" is at hand, "prepare ye the way of the Lord." Such a message well understood in all that it implied must have produced intense excitement, and we hear of great crowds at once flocking to John; all classes of men sought this wonderful prophet. Usually men have to seek an audience and go where men are, but it was not so in this case. Multitudes from Jerusalem and all Judea came to this wilderness ministry. There was the clear note of truth and a deep earnestness in this prophet's words, which all recognized. There was no vagueness in his message; he was but a herald, "the voice of one crying in the wilderness," one greater than he was to come, "the latchet of whose shoes" he was not worthy to unloose. The advent of the Messiah, Israel's hope for hundreds of years, was about to take place. This startling preaching by John, for six months

before the appearance of Jesus on the banks of the Jordan, was the first step in the immediate preparation for the beginning of his ministry.

2. The call to repentance for all Israel. There was an additional reason for this preaching in the wilderness. John could speak here all that had been given to him to speak without fear or feeling his dependence upon any man or party. The Jews were very restless under a foreign government, and outspoken as they dared to be against its galling restraints; they looked for a conquering Messiah who would give them universal power, and exalt the Temple and its services. Yet John proclaimed not political and ecclesiastical dominion to be the chief characteristic of the Messiah's kingdom but righteousness. The Jew felt proud of his descent from Abraham, he was of the chosen people; but here was a prophet who said to the leaders of the nation, the Pharisees and Sadducees: "Who hath warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance, and think not to say within yourselves, we have Abraham to our father: for God is able of these stones to raise up children unto Abraham" (Matt. 3: 7-9).

Preparation for the coming Messiah must be made in confession of sin and repentance, individual and national. "Now is the axe laid unto the root of the trees." Nation and people were unprepared for the coming of Christ so long as they remained in sin.

In connection with his preaching John admin-

istered the rite of baptism,—after repentance and confession of sin, this rite was a symbol rather than a means of remission of sin. John distinctly declared that this baptism which he administered was “with water unto repentance,” but led up to the greater baptism of Christ who “shall baptize you with the Holy Ghost and fire.”

Last of all, John sounds the warning note of the cleansing power of Christ and of judgment.

THE BAPTISM OF JESUS

Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21-23; John 1: 29-34

The Appearance of Jesus on the Banks of the Jordan was in the fullness of time. This is the first record we have of him for eighteen years, or since his appearance in the Temple at twelve years of age.

He is now about thirty years of age and it is the beginning of the year 27 A.D. John has been preaching for about six months.

The Baptism and Its Meaning.—When Jesus approached John to have this rite administered, John was startled by the request, for he recognized who he was, and that he was sinless and had no need of confession of sin or repentance, upon which this water baptism was based. John declared that he had need to be baptized of Jesus (Matt. 3: 13-16). Jesus by his answer shows that he fully understood the position of John and sympathized with it, and was conscious of his divine mission. His only plea was, “Suffer it to be so now: for thus it becometh us to fulfill all righteousness.” Many explanations have

been given of the meaning of this rite so far as Christ is concerned, but most of them, in fact all of them, are unsatisfactory. We shall have to be content with what Jesus said himself. We know, however, that this baptism marked a turning point in his life; the old life of retirement was over; the new life of action and publicity began from this point.

The Place of Baptism (John 1:28).—Probably not far from Bethabara, and at a ford near “Jericho where one of the great roads crosses the river Jordan.”

The Descent of the Holy Spirit and the Voice of the Father.—When Jesus was baptized there was a descent of the Holy Spirit upon him, and “a voice out of the heavens saying, This is my beloved Son in whom I am well pleased” (Matt. 3:16-17).

We have here: (1) An attestation of Jesus and his divine sonship and his Father’s pleasure in him. (2) A special equipment for his work in the descent of the Holy Spirit. (3) A sign by which John was to recognize the Messiah (John 1:33), and Son of God. (4) A formal and official indication of the place and power of Christ, like the anointing of a king and his induction into office.

THE TEMPTATION OF CHRIST

Matt. 4: 1-11; Mark 1: 12-13; Luke 4: 1-13

Jesus was now about thirty years of age. This was the age at which a Levite was expected to commence official service (Numbers 4: 3, 23, 43, 47). Matthew and Luke tell us that Jesus was led by the

Spirit to be tempted of the devil after the baptism, while Mark declares he was driven into the wilderness by the Spirit. In every great work and mission there must necessarily be a time of testing and trial; the greater the work the stronger the testing.

Some Reasons for This Temptation.—When the Word of God became flesh and took upon himself the human form, he was not to escape those trials by which men's souls are often wrecked. If he was to be the Redeemer of man he must know the uttermost of his temptations. This testing by temptation was also necessary if he was to come in close touch with man. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 18; 5: 8). There can be no real sympathy where there is no common experience; Jesus having entered into this common experience of temptation of every man is able to sympathize with all men. Most men wage a battle with temptation for themselves. Jesus was tempted not to succor himself but to aid and save men.

The Scene of the Temptation is described as "the wilderness" (Matt. 4: 1). Tradition declares the place to be a mountain near Jericho, called Quarantana, "a rough precipitous cave-hollowed hill, which rises from the plain to the height, it is said, of the rock of Gibraltar." How much truth there is in this tradition we do not know.

Length of Time.—Matthew, Mark and Luke state the time to be forty days. Mark and Luke seem to

indicate that he was tempted during all this time; then according to Matthew and Luke there came the onset of three great temptations to try him to the uttermost.

The Three Temptations and Their Meaning.—We here follow the order of Matthew, which seems to be the natural order (Matt. 4: 1-11).

To understand these temptations we must keep in mind the fact that the Jews at this time expected a miracle-working Christ, who would dazzle them by his power; a Messiah who would suddenly leap to political greatness and put all kingdoms at once under him and his nation. John the Baptist had combatted this strongly intrenched opinion in vain. For Jesus to yield to these expectations would at once place him at the head of a great national movement and dazzle the world; while defeating in the end the real purpose of his coming. We must also remember as God-man he was subject to limitations and ambitions from the human side of his being. The temptation to assume command of the kingdoms of the world and to cast himself down from a pinnacle of the Temple were real temptations to make his claims and name at once known in a startling way, and he had the power to do it. The gospel writers declare that these temptations came from without through a personal tempter.

I. The first temptation to make stones into bread was one which would appeal powerfully to a man who had been fasting for forty days (Matt. 4: 3). Hungry men are savage men. Bread riots are the

worst known. It was a temptation to place the physical first; to gratify the importunate demands of physical hunger, brute instincts, at the expense of all else: this is a weak point in man. The tempter came to Christ at his weakest human hour, and said, "If thou art the Son of God command that these stones become bread"; it would have been an easy task; as it is easy to yield. The tempter might have further urged that if Christ was about to die of physical starvation to what a poor ending would come his great mission; the tempter tried to make him doubt in this weak physical time the goodness of God, as he has made many a man doubt it in times of dire poverty. What an answer Christ gave him! "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8: 3). Bread is not the only means of sustaining life; the physical, however, is not supreme and must not be made supreme.

2. The second temptation was an appeal to spiritual pride (Matt. 4: 5). He was set upon a pinnacle of the Temple and the tempter came to him with the very subtle temptation: "If thou art the Son of God cast thyself down." If he had cast himself down what a sensation it would have made in the Temple courts; how the news would have been carried afar; and how he would have dazzled the eyes of men! This was what the Jews were expecting and longing for in a Messiah. Men are apt to presume on God's goodness, to rush into difficulties and expect that God will take care of them, to seek to

astonish men by their spiritual gifts. Christ well knew the course marked out for him as the Messiah, and that it was not in this startling way that his claims were to be made known. He said, "It is written, Thou shalt not tempt the Lord thy God." (See Deut. 6: 16; Ps. 91: 11.)

3. The third temptation was an appeal to worldly ambition (Matt. 4: 8). Christ was shown the kingdoms of the world and the glory of them. To possess them the devil told him he had only to fall down and worship him. Here was also an appeal to the love of power, a temptation before which so many men fall—anything to get power, any scheme, any prostration of spiritual life. The Jews were looking for a Messiah to take command of the kingdoms of the world. But Christ put this temptation aside, declaring that it is written, "Thou shalt worship the Lord thy God and him only shalt thou serve." (See Deut. 6: 13.)

Note the way in which Christ met these three temptations by quotations from the Old Testament.

The tempter leaves him for a season, and Christ is now ready to begin his ministry.

From this time the ministry of John wanes and that of Christ increases.

QUESTIONS

What can be said of the ministry of John the Baptist? What can be said of the man? How much older than Christ? Who were his father and mother? What was his training? How was he announced? Give the time when he began his min-

istry. At what place? What was the message of John to Israel? The baptism of Jesus. How old was he at this time? What was the meaning of baptism for him? Why did John hesitate to baptize him? The place? What can be said of the descent of the Spirit and the voice of the Father? What did they mean? Why was Christ tempted? Give some reasons. Where did the temptation take place? Length of time? What is the meaning of the three temptations?

STUDY III

PUBLIC MINISTRY—FIRST YEAR

ANALYSIS

THE LENGTH AND WORK OF THE WHOLE PUBLIC MINISTRY

Public Ministry, First Year—Time. Rulers and governors.

The first year. The purpose of John in writing about this first year.

The Beginning of the Ministry—Time. Witness of John the Baptist. The first disciples. The first miracle.

The Early Judean Ministry—The first Passover and the first act of authority. The first anxious inquirer. The ministry in Judea.

The Brief Ministry in Samaria—The message of Jesus to the woman of Samaria. The return to Galilee.

Some Characteristics of This First Year's Ministry—

United with that of John the Baptist. A year of beginnings. Constructive. Well-known.

III

PUBLIC MINISTRY—FIRST YEAR

THE LENGTH AND WORK OF THE WHOLE PUBLIC MINISTRY OF JESUS CHRIST

Length.—How long did the whole public ministry last? It is a question of great interest. It depends largely upon the number of Passovers mentioned in the Gospels, especially upon the feast noticed in John 5:1. Was this a Passover?

The Jewish feasts, besides New Year's day, were seven: (1) Passover, Nisan, March, April, 14th-21st days. (2) Acra, second month, 23d day. (3) Pentecost, third month, 6th day. (4) Woodcarrying, fifth month, 15th day. (5) Tabernacles, seventh month, 15th-22d days. (6) Dedication, 25th day of eighth month, lasting eight days. (7) Purim, twelfth month, 14th day.

The feasts of the Passover, Pentecost and Tabernacles were celebrated in Jerusalem; the others did not require a journey to Jerusalem.

The probable conclusion is that the feast mentioned in John 5:1 was a Passover, and that the ministry of Jesus lasted about three years and a few months more.

The first year was spent mostly in Judea; the second largely in Galilee, and the third for the first

six months or more in Galilee and for the rest of the time in Perea, Jerusalem and elsewhere. Our knowledge of the first year is comparatively limited; it was the beginning of Jesus' words and works; the second year marks the height of his activity, popularity and influence; the third was a period of opposition and declining favor leading to the tragedy of the cross and the final triumph in the resurrection.

NOTE.—In these studies we consider the years 27, 28, 29 and a part of 30 A.D. as beginning in January, and not in April; this marks the difference in chronological systems of Christ's life.

Work.—It was to prepare for and bring the kingdom of God to men. This kingdom was not outside, but within men; it was not in material possessions but in the royal graces of the soul (Rom. 14: 17; Matt. chapters 5-7). There were a few choice prepared souls, like Nicodemus. The people and nation were far from ready. The people were broken up into parties: Pharisees, Sadducees, Essenes, Herodians contending with each other and looking for material advantages. The Old Testament Scriptures were overlaid with the traditions of men.

Jesus presented himself as "The Messiah, son of God and head of the new kingdom of righteousness; and sought, *by teaching*, to revive the spiritual understanding of God's law, to quicken the conscience, to arouse the sense of need and so to lead men back to God through himself; *by miracle*, which

served as a token of his divine commission, and a sign of his redeeming power, to call men's attention to him."

PUBLIC MINISTRY—FIRST YEAR

John 1: 19-4: 54

Time.—27 A. D.

Rulers and Governors.—Roman Emperor: Tiberius Cæsar. Governor of Judea: Pontius Pilate. Tetrarch of Galilee: Herod Antipas.

The First Year of Jesus' ministry will include the time from the baptism of Jesus, in January 27 A. D. (see the former lesson), to his retirement to Galilee and the beginning of the Great Galilean Ministry, or the close of the Early Judean Ministry.

We shall consider in this lesson the events *from* the time when Jesus came out of the wilderness, after the temptation, and was testified to as the Messiah by John the Baptist (John 1: 29), *to* the healing of the nobleman's son in Cana of Galilee (John 4: 46-54). We find these events alone recorded in John's Gospel.

Matthew, Mark and Luke omit mention of the occurrences from the temptation of Christ to the retirement to Galilee (Matt. 4: 12; Mark 1: 14; Luke 4: 14) and relate mostly the events of the ministry in Galilee.

The Purpose of John in writing his Gospel is clearly stated in 20: 30-31, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

This purpose shows itself very plainly in the record of this first year's work, given by John.

1. Christ is proclaimed the Word of God. (See in this connection John 1:1, "and the Word was God".) (a) By the testimony of John the Baptist (John 1:19-35). "This is the Son of God" (vs. 34), "Behold the lamb of God" (vs. 36; compare Is. 53:7). (b) By the testimony of a disciple (1:41), "We have found the Messiah." (c) By the sign of a miracle (2:1-11).

2. Christ is recognized by his works and words. (a) As master in and of the Temple (2:13-25). (b) In the discourse with Nicodemus on the new birth (3:1-36). (c) In the conversation with the woman of Samaria, Jesus declares himself to be the Messiah (4:4-29; see verses 25 and 26). (d) In the healing of the nobleman's son at a distance (4:46-54).

THE BEGINNING OF THE MINISTRY

Jesus came from the severe and trying temptations of forty days in the wilderness, strong in the power of the Holy Spirit and ready to begin his great work. He returned to the scene of John the Baptist's work and preaching.

Time.—February, 27 A.D.

The Witness of John the Baptist to Jesus (John 1:19-37).

1. Before the deputation from Jerusalem: The day before Jesus returned from the wilderness, where he had been tempted, John the Baptist testi-

fied before a committee of priests and Levites that he (John) was not the Christ, but that the Christ was present with them (1: 19-28).

2. Before his disciples the second day, he declared Jesus to be "the lamb of God which taketh away the sin of the world" (John 1: 29-34; see Is. 53: 7) as he saw him approaching from the scene of his trials. Jesus was the one for whom the sign of the descent of the Holy Spirit had been given (1: 32-34).

3. On the third day he again testified of Jesus, "Behold the lamb of God" (1: 35-37), before two of his disciples who immediately followed Jesus.

"He thus proclaimed in Jesus one who was to take away the sin of the world, and to be all that had been prefigured by the lambs of Old Testament sacrifice."

This testimony is the culminating point in the ministry of John the Baptist, and he now begins to decrease in power and influence.

The First Disciples of Jesus (John 1: 37-51) were John, James, Andrew, Peter, Philip and Nathanael. John is generally conceded to be the one referred to in 1: 40, and whose name is not mentioned.

How they became disciples: John and Andrew followed Jesus at first through the testimony of John the Baptist, and then through belief in Jesus himself (1: 35-40). Peter was found by his brother Andrew, and James by his brother John, as the Greek plainly declares, and brought to Jesus. Philip was called by Christ and he sought out Nathanael. Of the six, Philip was the only disciple directly called

by Jesus. These men followed Christ not because they believed him to be a great teacher, but the Messiah promised of God and proclaimed by Moses and the prophets; they were convinced that he was the Christ, or they would not have given their allegiance to him; Nathanael is, in fact, at first skeptical, asking, "Can there any good thing come out of Nazareth?" until assured by the overwhelming evidence, when he declares his belief in Christ in striking terms.

The First Miracle.—At the marriage in Cana of Galilee (John 2:1-11). This has been called the most famous wedding in history. On the third day after the call of Nathanael "there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called and his disciples to the marriage." Cana was the home of Nathanael; it was about eight miles north of Nazareth, the home of Jesus.

The present village of Cana has thus been described: "It lies on a hill gradually sloping down toward the west, the houses are built on terraces up the slope and receive the cool west wind, which blows through the plain of Buttauf, a free and strong current over the village. On the south, the village is separated by a valley from the higher mountains, separating it from Mount Tabor and the plain of Jezreel. At the south of the village is a copious fountain of excellent water. . . . The gardens at the foot of the hill are luxuriant and the pomegranates produced there are the best in Palestine."

It was in this beautiful little village that Christ performed his first miracle, the turning of water into wine. Wedding feasts lasted in that land, in that age, about a week.

The significance of this miracle is very great. Jesus had but recently come from his struggle in the wilderness (only a few days had passed, during which he had found his first disciples), and we now find him at this festive social function. It shows how entirely different his ministry was from that of John the Baptist, an ascetic hermit, who had his dwelling in the desert. Jesus mingled with men. He went to their houses, attended feasts; he came as the light of the world to bring glad tidings to all men.

This miracle was performed as an act of kindness and helpfulness, and we notice in this connection how much of Jesus' life was spent in doing acts of love, helpfulness and kindness; it was also a manifestation of his glory and a sign to his new disciples that he was really the Messiah.

After leaving Cana he made a short visit to Capernaum, on the Sea of Galilee (John 2: 12). This city assumes a large place in the gospel narrative since it became the home of Jesus and his headquarters in the years that followed.

THE EARLY JUDEAN MINISTRY

Beginning with the cleansing of the Temple (John 2: 13) and ending with the retirement to Galilee through Samaria (John 4: 3-4 and 43), a period of about eight months.

The First Passover and First Act of Authority (John 2: 13-25). — From Capernaum, Jesus returned to Jerusalem and went into the Temple. It was the time of the Passover (Exodus 12: 3-30), when the city was crowded with strangers, come to attend this great feast; probably more crowded at this time than usual from the rumors that had undoubtedly gone abroad of the presence of the Messiah (John 1: 19-26); for John the Baptist's preaching and testimony must have had some effect.

Jesus found the Temple filled "with those who sold oxen and sheep and doves and the changers of money sitting." Traders had, since the exile, been allowed about the Temple for the purpose of accommodating those who wished to buy victims for sacrifice and to change the foreign money into the sacred shekel, with which alone the Temple dues could be paid; but now they had forced their way into the sacred precincts, which had been turned into a noisy market-place. The worship was disturbed by the disputes and wrangles of traders and customers and the din of sheep and oxen. "The Father's house had been made a house of merchandise."

Jesus was moved with indignation at this profanation and, gathering probably a handful of rushes from the floor, cleared the place, not through physical force, but there was that in his countenance and look that the traders dared not resist. It was an act of authority like that of an old prophet before whom kings and common people alike

quailed. "It was the beginning of his reformatory work against the religious abuses of his time." This cleansing of the Temple was a sign of the radical purification that was necessary to rightly inaugurate the Messiah's kingdom; instead of accepting it as such a sign the Jews demanded a special sign of his authority, thus stubbornly at the outset setting themselves against the new kingdom of righteousness. Jesus met the demand by a deep saying about destroying the Temple and building it up in three days, but again he was misunderstood. But he did a number of miracles, and many believed in his name (John 2:23). Still, no particular impression seems to have been made upon the authorities whose minds were set upon the great material advantages rather than the spiritual to come through the Messiah.

The First Anxious Inquirer (John 3:1-21).—The nature of the new kingdom and the condition of entrance: Nicodemus (probably a member of the Sanhedrin, the highest court of the Jews, which, under the Romans, still retained quite a degree of authority), sought Jesus by night to ask him about the principles of the new kingdom. Nicodemus had not only been touched by what he heard, but he had been strongly moved by the miracles (3:2), which he had seen Jesus perform. Jesus recognized in Nicodemus no mere curiosity-seeker or emotional nature, but a man of a strong mind and deep moral convictions; hence we have this wonderful statement to him of the principles of the new king-

dom. When a great man arises, we are always interested in the preliminary statements of his principles; much more are we interested in this marvelous discourse on the new birth, which is the text of Christ's subsequent preaching. He spoke of the need of a radical moral change in man so deep that it could only be compared to a new birth; of the presence and work of the Holy Spirit; of his own pre-existence; of his death in being lifted up, "as Moses lifted up the serpent in the wilderness" for the saving of men; and lastly, of the supreme motive in the love of God.

The Ministry in Judea and Another Testimony of John to Jesus (John 3: 22-36).—Of this period of a number of months in the life of Christ, we have only this meager record: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized" (3: 22), "though Jesus himself baptized not, but his disciples" (4: 2). But such was the success of Jesus and so great were the crowds that he drew that it forced a complaint from John the Baptist's disciples, that all men were going to him; this complaint on the part of John the Baptist's disciples, which doubtless arose out of jealousy, led to another testimony on the part of John to the mission of Jesus. Again he declares that this is the Christ, and that Christ must increase while he decreases.

Many conjectures have been made as to why the record is here so meager, even by John, and passed over altogether by Matthew, Mark and Luke. Sev-

eral explanations have been made; among them we notice two:

First, that Jesus, realizing the small impression he had made at the Passover on the heads of the nation and that they and the nation were utterly unprepared to receive him as the Messiah, felt that there was need of an extension of preparatory work of repentance and baptism; hence, he became, for a time, the colleague of John the Baptist, keeping in the background his higher character.

Second, he came primarily to the Jews as the Messiah, and to this end he presented himself to them, but receiving no response, or at best, but little notice as the Messiah, this first year he turned to the wider community, starting his work from another center. He was the Messiah promised to the Jews and also to the world; hence there was no real change of plan, but a beginning of the work from another starting point. Stalker says in his life of Christ, "This having become evident by the time the Gospels were written, Matthew, Mark and Luke passed his activity at the headquarters of the nation, as a work with merely negative results, and concentrated attention on the period of his ministry when he was gathering the company of believing souls that was to form the nucleus of the Christian church."

THE BRIEF MINISTRY IN SAMARIA

John 4: 1-42

We are told in John 5: 1-6 that Jesus now left Judea and departed into Galilee, passing through

Samaria. The reason why Jesus left Judea seems to be very plain. The report of the many disciples which he was making and the crowds that thronged his ministry, was beginning actively to incite the hostility of the Pharisees. But Jesus' work was not yet completed, and he did not wish to have his mission endangered by a premature encounter with this relentless party. Possibly also John the Baptist may have been cast into prison about this time, or shortly after this; he was certainly in great peril from his plain speaking (Matt. 14: 3-5; Mark 6: 17-18; Luke 3: 19-20). He had incurred the hatred of Herodias, wife of Herod Antipas, son of Herod the Great. Herod had persuaded this woman to abandon her first husband, his half brother Philip, in order to marry him. John denounced this act and was shut up in prison for it, in the tower of Macherus, east of the Jordan, where he was afterward beheaded. This peril of John the Baptist would lead the Pharisees to turn all their attention to Jesus.

There were two ways of reaching Galilee, one through Perea, a popular route, the other through Samaria, an avoided route because of the strong feeling of hostility between the Jews and the Samaritans. Jesus chose the more direct road through Samaria. Jesus had no prejudice against the Samaritans; his mind was intent not only on his mission to the Jews, but to all the world. In this he showed his superiority to the prejudices of his race and times.

The Message of Jesus to the Woman of Samaria (John 4: 5-42).—On his journey through Samaria, Jesus came to Jacob's well, about the noon hour, and rested there. Then came a woman of Samaria to draw water from the well (even now a deep, large well, according to recent measurements, seventy-five and one-half feet deep, seven and one-half feet in breadth, with a diameter of opening of seventeen and one-half feet). It is in asking a drink of her that Jesus gives the wonderful lesson of the living water. Jesus could not have had a more unlikely pupil or one who would have been thrown more into opposition and antagonism by race, inclinations and morals. Yet we see how wisely he dealt with her in teaching her the principles of his kingdom and leading her to accept them.

So great an impression was made upon this woman's mind that through her faith in him as "the Christ the Saviour of the world" (4: 42) many of the Samaritans believed in him and he remained with them two days.

The Return to Galilee and the Second Miracle at Cana (John 4: 43-54).—Leaving the good work so splendidly begun in Samaria, Jesus quickly came into Galilee, where he was well received, for many of the Galileans had seen the things which were done at the feast.

The miracle of the healing of the nobleman's son is the more remarkable in that it was done at a distance, and without Jesus seeing the sick son. It shows that Jesus' power was not dependent upon any locality.

Some Characteristics of the First Year's Ministry.—

1. It was united with that of John the Baptist; Jesus was constantly testified to by John as the Messiah.

2. It was a year of beginnings, presentation of claims, principles and doctrines of the new kingdom, and miracles.

3. It was constructive. Foundations were laid in the assertion of authority in the Temple and the talks with Nicodemus and the woman of Samaria.

4. It was a well-known ministry; from the fact that the report is so meager, some have been led to think it obscure and passed it by without much attention, but where we do have an account of it we see that it attracted a great deal of attention, in the cleansing of the Temple, the crowds that thronged about Jesus in Judea and the bitter hostility of the Pharisees.

QUESTIONS

How long did the public ministry of Christ last? What was the work of Christ? What events did the first year include? Give the purpose of John in relating the events of the first year. State the three testimonies of John at the beginning, to the Messiahship of Jesus. Who were the first disciples, and how chosen? What was the first miracle? What was its significance? What can be said of the early Judean ministry? What is the meaning of the driving out of the traders from the Temple? Who was the first anxious inquirer, and what the lesson taught him? What can be said of the ministry of Jesus when he left Jerusalem and went into Judea? What can be said of the brief ministry of Christ in Samaria? How was Jesus received in Galilee? Give some characteristics of this ministry.

STUDY IV

PUBLIC MINISTRY—SECOND YEAR

ANALYSIS

Public Ministry, Second Year—Time. Rulers. Lesson connection. Purpose, activity and popularity. Galilee: extent, population, business, government. Sea of Galilee. Capernaum.

The Great Galilean Ministry—The visit at Nazareth. Christ's testimony to his Messiahship: the town, the synagogue, the message of Christ, the rejection. The settlement in Capernaum.

First Preaching Circuit in Galilee and Work in Capernaum—Preparation: the call of the four, teaching and working miracles. The preaching tour: extensive healing, good tidings. The return to Capernaum: the power of Jesus, the call of Matthew, the question of fasting. The incident of the Jerusalem journey. The opposition of the Pharisees: the plucking of the corn and the healing of the man with a withered hand. The fame of Christ.

A New Departure in the Development of the Kingdom, on the Mount—The choice of the twelve apostles: preparation for the choice, the place, title, number and names, work. The Sermon on the Mount: the place, the theme, the Beatitudes, analysis of the sermon, the application.

Second Preaching Circuit in Galilee, and Work in Capernaum—The events of this tour: the raising of the widow's son at Nain, John the Baptist's message, Jesus anointed, the companions of Jesus.

Teachings about the Kingdom in Capernaum and by the Lake—Its strength, its kindred, its likeness, its mastery: Christ master of nature, master of the spiritual realm, master of the raising of the dead, master of disease.

IV

PUBLIC MINISTRY—SECOND YEAR

Time.—28 A.D.

Rulers.—The same as in the first year.

Lesson Connection and Brief Story of the Year.—We left Jesus at Cana in Galilee, in our last study, from which place he healed the nobleman's son. From Cana Jesus went to Nazareth, and from thence to the city of Capernaum, which he made his headquarters during his long stay in Galilee. During this year he made a trip to Jerusalem, and two preaching tours through Galilee: one before the formal choice of the twelve apostles, and one after their choice. He also made a number of short trips.

This year's work, as set forth in this study, extends from the first rejection at Nazareth to the healing of the two blind men and the dumb demoniac.

Purpose, Activity and Popularity.—The aim seems to have been to proclaim the kingdom as widely as possible, and to make its principles known to the people of Galilee, who were more ready to receive the truth than the prejudiced sacerdotal and learned classes in Judea.

Christ's activity was incessant, healing, teaching, journeying. The Evangelists frankly state that

they do not pretend to record all that he did and said.

His popularity was very great, crowds followed him everywhere. People came from all parts of Palestine.

Characteristics.—A year of development of principles.

Galilee.—We need to understand this country in order to know why Christ chose to spend so much of his time here.

1. **Extent:** It contained about 1,600 square miles of territory, and was bounded by the River Jordan, the Sea of Galilee, Phoenicia and Samaria. It was divided into upper and lower Galilee; the upper part somewhat mountainous, the lower hilly, but full of broad valleys, and all exceedingly fertile.

2. **Population:** This country had originally belonged to the Jews. They had not, however, been very numerous here, from the time of the taking into captivity of the Northern Kingdom until a little over a hundred years before the advent of Christ. At this time, however, the Jews possessed the land and were a strong and sturdy race. According to Josephus there were 204 towns, each of which had over 15,000 inhabitants. The whole population was at least 3,000,000. The many ruins of cities and villages testify to the large population which once dwelt in Galilee.

3. **Business:** It was not only an agricultural land, but had numerous manufactures. A large commerce was carried on with the outer world.

Through Galilee ran the great caravan routes from the near and far east to the Mediterranean Sea and Egypt. Men of all nationalities passed through here. In many respects Galilee was better fitted for proclaiming the gospel of the new kingdom than Judea, which was a little to one side of the great routes of travel and world commerce. In preaching in Galilee, Christ would make known his work not only to the Jewish but to all nations.

4. Government: It was an independent state, with its own army, tax collectors, etc., under the Roman Empire. Herod Antipas was the Tetrarch. (This title originally meant the governor of the fourth part of a kingdom, but the title now was about equal to that of a king.)

The Sea of Galilee on the shores of which Christ spent so much time this year is a beautiful sheet of water, harp-shaped, about thirteen miles long by eight wide. It is 682 feet below the sea level, and subject to sudden and severe storms. It abounds in fish. In Christ's time it was the center of a large population. There were as many as nine populous cities on its banks. "The lake was surrounded by an almost unbroken line of buildings—city walls, houses, synagogues, wharves and factories, castles, theaters, hippodromes, amphitheaters, Greek villas. It was like the Thames above London. The waters were covered with a numerous fleet of vessels, from fishing boats to ships of war."

Capernaum, the headquarters of Christ: The site is now generally thought to be Khan Minyeh. "If

this be correct, Capernaum was beautifully situated upon a bold cliff that runs out into the lake, midway between a white beach on the east and the plain of Gennesaret, on the southwest. It was at the foot of a valley through which an important road ran north. This plain of Gennesaret on which Capernaum was situated, was the most fertile of all Galilee." All manner of trees flourished and fruit ripened throughout the year.

Capernaum was the strategic point in Galilee. Whatever was said or done here was quickly known all over the lake and throughout the province.

In the consideration of the advantages of state, lake and city we can see why, in some respects, Christ chose to make his ministry center here. While preaching to the Jews he also came in close contact with the Gentile world.

THE GREAT GALILEAN MINISTRY

Beginning with the first rejection at Nazareth, it lasted for eighteen months or more, with headquarters at Capernaum, on the Sea of Galilee.

The record of this year is found in Matthew, Mark and Luke, with but a single exception, and that is the record in the fifth chapter of John of Christ's visit to Jerusalem at a feast of the Jews.

The Visit and First Rejection at Nazareth.—(Luke 4: 16-30).

Christ's Testimony to His Messiahship.—When Jesus came into Galilee (after leaving Cana) he went to Nazareth and testified that he was the Messiah.

1. This town was the home of his boyhood, where he lived for so many years. Here were the old men who had known him all his life, and here were the young men with whom he had played when a boy. This made it somewhat of a hard task for him to declare the true nature of his work.

2. The synagogue into which Christ entered: It was "usually a square room, with a platform and pulpit for preaching at one end, and behind it was the ark, containing the rolls of books. The reading desk was on a platform in the center, the women were within a latticed partition."

3. The message of Christ: He entered the synagogue and indicated that he desired to read the Scriptures. The book or roll was given to him. Turning to Isaiah 61: 1, where the Messiah is definitely and spiritually described, he declared: "To-day hath this Scripture been fulfilled in your ears." It was his first direct assertion of his Messianic claims to his own people. They at first wondered at his gracious words.

4. The rejection: The rejection of Christ and his message came when they remembered that he was Joseph's son, brought up in their midst; they refused to hear him farther, and swept him out of their city to the brow of a hill, and would have killed him had he not put a restraint upon them and gone his way.

The Settlement in Capernaum (Matt. 4: 13-16; Luke 4: 31).—"And leaving Nazareth he came and dwelt in Capernaum," which now became his adopted home.

FIRST PREACHING CIRCUIT IN GALILEE

Preparation and Work in Capernaum.—Before going out from Capernaum, Christ spent some time in the city and we see here the beginning of this ministry and the organization of the work of the kingdom.

1. The call of the four by the Sea of Galilee, or rather the recall of the four who had been with him in Judea, and for a time had returned to their occupation of fishermen (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11). These men, Peter, Andrew, James and John, now forsook their fishing boats and nets and followed Jesus. Luke alone gives in this connection the account of the miraculous draught of fishes, which so amazed Peter and all that were with him. They were astounded at the superhuman power of Jesus. The apostles were not such poor men as they have often been represented to be. They had boats, fishing nets and hired servants and seem to have been men of some standing and influence. This call of the four is the first step taken by Jesus in the organization of his work.

2. Teaching and working miracles (Matt. 8: 14-17; Mark 1: 21-34; Luke 4: 31-41). Entering into Capernaum again Jesus, on the Sabbath day, taught the people in the synagogue. The strange thing about the teaching was not only the matter but the manner. "He taught them as having authority, and not as the scribes." There was a boldness, penetration and power at which the people marveled. Jesus knew what his mission was, and knew what was in

man, and did not hesitate to declare the truth. He did not give the opinions of others, or the traditional teaching. He spoke not with partial but full knowledge.

In the miracles which he wrought at this time we have the witness of the man with the unclean spirit, whom he cured, and also that of Peter's wife's mother, whom he raised from a sick bed. And at even he did many more miracles (Mark 1: 32-34).

While these miracles excited wonder and brought the crowds about him, they were wrought as a part of the healing ministry of Christ (Isaiah 53: 4), and show how Christ began at once to help men in their infirmities.

These miracles were the natural outflow of the divine fullness, symbols of his saving power, an attestation of his divine mission and an essential part of his Messianic work.

We have now a second step in the preparation for his work.

The Preaching Tour (Matt. 4: 23; 8: 2-4; Mark 1: 35-45; Luke 4: 42-44; 5: 12-16).—We are not told into what towns he went. We catch glimpses of him from the narrative, on a mountain, in many cities, in synagogues, in a desert place, on the lake, back at his own city Capernaum. It is the same wonderful story everywhere—teaching, preaching, healing, multitudes thronging him and the province and whole land ringing with his fame and marvelous works. He speaks directly to the people; he

is not afraid to touch the unclean leper, for he could only bring healing to him.

This was an extensive tour through all Galilee (Mark 1: 39).

It was a healing ministry (4: 23).

It was a ministry of good tidings (Luke 4: 43).

It was very popular (Mark 1: 45).

The Return to Capernaum.—Again Christ comes back to his chosen city, and we have various incidents of his work, given by the Evangelists. In these incidents we see the unfolding of the true idea of the Messianic kingdom.

1. The power of Jesus to forgive sins is made known in the healing of the paralytic (Matt. 9: 2-8; Mark 2: 1-12; Luke 5: 17-26).

2. In the call of Matthew (Matt. 9: 9-13; Mark 2: 13-17; Luke 5: 27-32) we see Christ seeking men who can and will help him in his work. Christ is beginning to gather about him a band of men from whom he can soon choose the twelve apostles.

Matthew's call and promptitude in answering the call is a typical case. There were many obstacles in the way. Matthew was deeply immersed in business, but he seems to have wound up his affairs at once. He belonged to a despised and hated class of tax collectors, in a country where everything was taxed for all and more than it would bear; but he did not urge that he was unfit to accept Christ's call, and that his reputation would hurt the cause. He followed Jesus at once.

3. The question of fasting, an exceedingly

important one then in the times of the observance of ceremonial laws, is disposed of by Jesus, when he shows that all religious observances must proceed from the heart (Matt. 9: 14-17; Mark 2: 18-22; Luke 5: 33-39).

The Incident of the Jerusalem Journey (John 5). —If this feast was a Passover feast, the time was about the first of April, 28 A.D., and Jesus went, with many of his countrymen, up from Galilee to Jerusalem to celebrate this Passover. Quietly walking about the city he came to the Pool of Bethesda, on the northeast side of the city, near the Temple. The waters of the pool were intermittent, and supposed to have healing properties. Near by lay "a multitude of sick, blind, halt, and withered," among them a man with a malady of thirty-eight years' standing. It was the healing of this man on the Sabbath day, and his carrying his bed that led the Jews to make an outcry against Jesus, and persecute him. Carrying a burden on the Sabbath day was a thing expressly forbidden. Jesus answers the Jews by declaring his right to do what he had done (for he had violated not a divine but a human law, made by the Pharisees), and as the Father had worked hitherto, so now he worked. The Jews were the more angry at this because he made himself equal with the Father. Jesus passing over the clamor of the Pharisees shows them his true relationship to the Father, and discourses on the deep things of his own divine Sonship, and coming resurrection and judgment.

The Opposition of the Pharisees Begins to Show Itself.—It was quite marked in Jerusalem, and now it has come into Galilee from Judea; it is among the official classes.

In the incidents of the plucking of the corn on the Sabbath day (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5), and the healing of the man with a withered hand (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11) we see how strong and bitter this feeling of hostility to Jesus is. "And the Pharisees went out and straightway with the Herodians took counsel against him, how they might destroy him" (Mark 3:6).

Jesus in these parables asserts his right as Lord of the Sabbath day to a merciful ministry of healing.

The Fame of Christ still continued to grow in spite of all opposition (Mark 3:7-12; Matt. 4:23-25 and 12:15-21).

A NEW DEPARTURE IN THE DEVELOPMENT OF THE KINGDOM, ON THE MOUNT

We now come to the time of the choice of the twelve apostles and the giving of the Sermon on the Mount—midsummer of the year 28 A.D.

This is an important period in the organization of the kingdom, for the twelve were chosen to be instructed to carry on the work after Christ had left the earth. The Sermon on the Mount is the epitome of Christ's teaching.

Parallel with the popular enthusiasm, which was

increasing every day, was the growing hostility of the official classes. There was an actual necessity now for a body of men to be trained by Christ and for a manual of definite teaching that Christ's work be not dissipated when the popular enthusiasm had subsided and the official class had done its work in the crucifixion of Christ.

The Choice of the Twelve Apostles (Mark 3: 13-19; Luke 6: 12-19; Matt. 10: 2-4).—"This is the inauguration of a system of trained workers," and the beginning of the organized church.

1. The preparation for this choice was made by Christ in a night of prayer (Luke 6: 12). The fact of his spending the whole night in prayer shows how important this crisis was. A step was to be taken that would influence the whole world.

2. The place: Tradition points to the "Horns of Hattin, called the Mount of Beatitudes. This mountain is a ridge running east and west about a quarter of a mile in length, and sixty feet in height. At each end rises a small cone or horn. It lies near the center of the west coast of the Sea of Galilee. It is three miles from the shore and seven southwest of Capernaum. It is named from the village of Hattin at its base. It is the only conspicuous hill on the west side of the lake."

3. Title: He called them apostles. Apostle means messenger, but in the classical Greek it has more the meaning of ambassador, or envoy of state. As the Father had sent him, so Christ sent out the apostles (John 20: 21).

4. Number and names: The number corresponded to the twelve tribes of Israel. The names are Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus (called Cleopas in John), Thaddeus (called Lebbaeus in Matthew), Simon the Canaanite, and Judas Iscariot.

If we compare the lists of the apostles given in Matthew, Mark, Luke and Acts 1:13, we "observe that the names of each list fall into three groups of four each. These groups are the same in all the lists and stand in the same order. Only the order within the groups varies. The four fishermen constitute the first group, Peter always leading. The second group begins with Philip, and the third with James. In the lists Peter always comes first and Judas last.

There is great variety of personality and character. They come from different occupations. There is the impulsive Peter, the doubting Thomas, the hard-headed business man, James, etc. This variety gives them great power.

5. Work: "That they should be with Christ, and that he might send them forth to preach and to have power to heal sickness and to cast out devils" (Mark 3:14-15). They were to carry on Christ's work after his resurrection. They were to report his teaching, preaching, miracles, parables and to be his representatives and witnesses in the world. For this work they had special instruction and training.

The Sermon on the Mount (Matt. 5: 1-8: 1; Luke 6: 20-49) followed the selection of the twelve. It was natural that some important and broad statement of principles should be made in connection with such a momentous choice.

1. The place is the Horns of Hattin, in all probability, called also the Mount of Beatitudes.

2. The theme is the "Righteousness of the Kingdom of Heaven."

3. The Beatitudes form a text for the sermon and are an appeal to the inner life. They differ from the Ten Commandments, in being positive, while the former are negative. There is a progressive order in the Beatitudes from sorrow for sin, through desire for righteousness up to the result of a pure heart.

4. The sermon has been analyzed as follows: (a) "The righteousness of the kingdom of heaven described, and its rewards announced (Matt. 5: 2-9). (b) The righteousness as exhibited in life (5: 10-16). (c) Relations of the righteousness to the righteousness of the Old Testament,—revealed first, in ethics; second, in religion (5: 17-6: 18). (d) Relations of the righteousness to secular life (6: 19-34). (e) The teaching of righteousness; precepts and warnings to disciples as teachers (7: 1-23). (f) Conclusion (7: 24-27)."

5. The application: There is no vague mysticism. Jesus shows plainly what the righteousness of the kingdom of heaven is, what it requires and how it is to be applied in the relations of life

and in the case of murder, adultery, divorce, oaths, retaliation, love of neighbors and enemies and the end of the law.

The whole sermon is a wonderful setting forth of the law of love.

THE SECOND PREACHING CIRCUIT IN GALILEE AND WORK IN CAPERNAUM

Christ now returned to Capernaum (Luke 7: 1), where he healed the centurion's servant (Matt. 8: 5-13; Luke 7: 1-10), and then started upon another preaching tour through Galilee (Luke 7: 1-11). While only the village of Nain is mentioned, he also went to many other cities and villages (Luke 8: 1-3).

The Events of the Tour Were Important.—1. Christ shows his power in the raising of the widow's son at Nain from the dead. "Nain is about twenty-five miles southwest of Capernaum. It is a word meaning 'fair.' This village lies on the slope of a mountain called Little Hermon," in full view of Tabor and the heights of Zebulun. In reaching Nain, Jesus might have sailed to the south end of the Lake of Galilee, and then gone down the valley of the Jordan, and from thence to Nain, reaching there in the afternoon of the same day. Jesus and his companions approaching the little town were met by a funeral procession; the only son of a widow was being carried forth for burial. Jesus, touched with compassion for the poor widow, raised her son to life again.

This miracle wrought in Jesus' own name and by

his own authority shows his power in a striking way. It is the first recorded miracle of this kind, and fear took hold of the people upon seeing it, and they glorified God. The fame of it went throughout Judea.

2. Jesus again declares that he is the promised Messiah (Matt. 11: 2-19; Luke 7: 18-35). John the Baptist had now been confined in the gloomy castle of Macherus, in the mountains to the east of the north end of the Dead Sea, for some time. This confinement had told upon that free man of the desert, and in his dungeon he may have wondered why this one whom he had proclaimed the Christ did not do more for him, or work differently, or why the kingdom did not work more quickly to its end. John sent to Jesus, as the best thing he could do, to ask him if he were really the Christ. It was a direct question and required a direct answer. Jesus referred John's messengers to the signs of the true Messiah given by Isaiah 29: 18; 35: 4-6; 42: 7; 61: 1; and fulfilling these signs in their presence, sent them back to John. "Go your way," he said, "and tell John the things which you do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Then Christ gave the remarkable testimony to John (Luke 7: 27), declaring that he was the promised forerunner of the Christ (Malachi 3: 1).

3. Jesus is anointed in the house of Simon the

Pharisee (Luke 7: 36-50). We must distinguish this incident from that which took place in the house of Simon the leper (Matt. 26: 6-13). The name of the woman is unknown. We have here the mirror of two souls, which are shown in the story of the two debtors told by our Lord at this time.

4. The companions of Jesus on this journey, which seems to have been quite extensive, were the twelve apostles and certain others. The twelve were now doubtless receiving instruction. We get a hint from Luke 8: 3 of how Jesus and his companions were supported.

TEACHINGS ABOUT THE KINGDOM, IN CAPERNAUM AND BY THE LAKE

Jesus seems now to have returned from his second preaching circuit again to Capernaum, and here to have set forth many things about the kingdom.

1. Its strength (Matt. 12: 22-45; Mark 3: 20-30; Luke 11: 14-36). Jesus is accused of casting out devils and doing his wonderful works by the aid of the prince of the devils. In reply Jesus shows that such a thing is impossible for a divided kingdom cannot stand; of two kingdoms the stronger one must prevail over the weaker. The might of the kingdom of God is made known by its victory over the kingdom of evil. Jesus then makes known the judgment that shall fall upon those who attach themselves to the kingdom of evil.

This section of Scripture has been called "Warnings to the scribes and Pharisees." This class of

men were now coming into a more decided opposition to Jesus. His teaching was so different from theirs and so popular that they were losing their hold upon the people and they seemed likely to be left teachers without pupils and leaders without anyone to lead; hence they were seeking continually to find something to account for his words and works outside of the acknowledgment of Christ as the Messiah, which would account for everything.

2. Its kindred (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21). The children of the kingdom are such not by blood relationship but by doing the will of the Father.

3. Its likeness, or what the kingdom is like, set forth in parables (Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18). These parables were spoken by Christ in the afternoon of a very busy day, when he went down by the sea-side and getting into a boat taught the people on the shore. There are eight parables which Christ spoke at this time—over thirty in all are recorded in the Gospels. The teaching by parables was a favorite method in the east. "But Jesus made it a new thing by the way in which he used it. His chief object in using it was to make the deep things of his kingdom clear to the minds of his hearers, and above all, to his disciples. But while nothing could better open his truth to earnest minds, it could also conceal. Where there was no disposition to receive the truth, the parable kept it a dark saying, and protected it from abuse. In presenting things spiritual under a veil

it also made their way easier to acceptance. For the nature of his kingdom was so alien to current ideas, that in order to secure its reception, it had to be brought home to the Jewish intelligence gradually and by figures.

"Matthew, in the thirteenth chapter, brings together a great group of seven parables, all illustrating different aspects of the kingdom. He also records some of the explanations given by Jesus.

"The parable of the sower, which occupies the first place in this thirteenth chapter of Matthew, and is recognized as the most perfect and typical example of parabolic teaching, deals with the different receptions given by different hearts to the kingdom. The second exhibits the mixed character of the kingdom as it now is, and the sifting to which at last it shall be subject. The next two set forth the law of the kingdom's growth, both outward and inward. The fifth and sixth show how variously the kingdom comes to men, anxiously sought by some, unexpectedly found by others. The last repeats to some extent the lesson of the second, touching in especial the end of the kingdom. Mark adds a parable, that of the seed growing secretly and dependent for its development on something more than man's own toil can furnish."

4. Its mastery or the mastery of Christ in the kingdom: He is shown: (a) Master of nature in the stilling of the storm on the lake (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25); (b) Master in the spiritual realm; in the case of the Gadarene demo-

niacs (Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39); (c) Master in the raising of the dead; the resurrection of the daughter of Jairus (Matt. 9: 18-26; Mark 5: 21-43; Luke 8: 40-56); (d) Master over disease; healing the two blind men and the dumb demoniac (Matt. 9: 27-34).

QUESTIONS

Give the year. Name the rulers. State the lesson connection. What can be said of the purpose, activity and popularity of this year's work? Describe Galilee, the lake, and the city of Capernaum. How long did the great Galilean ministry last? Who recorded its events? What can be said of Christ's rejection at Nazareth? What preparation was made for the first preaching tour? Where did Christ go? What did he do when he returned to Capernaum? What can be said of the incident of the Jerusalem journey? What did he teach? How did the opposition to Jesus show itself? Did his fame continue to grow? What new departure did Christ take in his work, on the Mount of Beatitudes? What preparation did he make for the choice of the twelve; title, number and names? How grouped? Work? State the theme, purpose, and give the analysis of the Sermon on the Mount. Where did Christ go on his second preaching circuit in Galilee? What were the events of the tour? Who were the companions of Christ? What were the teachings of Christ about the kingdom? Its strength? Its kindred? Its likeness? Its mastery?

STUDY V

PUBLIC MINISTRY—THIRD YEAR

ANALYSIS

Public Ministry, Third Year—Time. Rulers. Events related. Lesson connection. Characteristics.

Great Galilean Ministry, Continued—Headquarters still in Galilee.

The Third Preaching Circuit—The second rejection at Nazareth. Sending out the twelve; reason for it, authority, heralds. Death of John the Baptist. A crisis; miracles, discourses.

The Two Northern Journeys—The purpose. The first journey north and return to the Sea of Galilee; Jesus goes into the parts of Tyre and Sidon, the return journey through Decapolis, Jesus by the Sea of Galilee. The second journey north into the parts of Caesarea Philippi. Peter's confession, Christ twice foretells his resurrection, the transfiguration, Jesus returns to Capernaum.

The Visit to Jerusalem at the Feast of the Tabernacles—Jesus enters into and teaches in the Temple, he declares himself to be the Light of the World, spiritual freedom.

The Ministry in Perea—Jesus departs from Galilee, Perea, the ministry in Perea. He sends out seventy disciples to proclaim the coming of the kingdom, incidents of this journey.

A Visit to Jerusalem at the Feast of Dedication—A joyous festival, incidents of the visit, Jesus answers the Jews. Important teachings in regard to the kingdom.

V

PUBLIC MINISTRY—THIRD YEAR

Time.—29 A.D.

Rulers.—The same as in the two previous years.

The Events Related are *from* the second rejection at Nazareth (Matt. 13: 54-58; Mark 6: 1-6) *to* the discourses and parables of grace and warning found in Luke 14: 25-17: 10.

Some difficulty is experienced in getting the events in exact chronological order, as "the early writers were more interested in *what* Jesus did than *when* he did it?"

Lesson Connection and Story of the Year in Brief.—We left Jesus in our last study in Capernaum, from which city he started on a third preaching circuit through Galilee; during this trip he sent out the twelve to preach, teach and heal. Upon hearing of the death of John the Baptist he came into the country near Bethsaida where he fed the five thousand. He returned again to Capernaum, where he gave the discourses on the bread of life, and eating with unwashed hands. After this Jesus made two northern journeys for retirement; on the second journey Peter made his wonderful confession. Twice, before and after his transfiguration, Christ foretold his death and resurrection. He returned to Capernaum and made a visit to Jerusalem at the

Feast of Tabernacles. Coming again into Galilee he shortly after made his final departure from that country. He then began the ministry in Perea, which lasted through this year. Christ made another visit to Jerusalem at the Feast of Dedication; in this connection we have a number of important discourses.

Characteristics.—1. There were many journeys up and down the land, and Christ was unceasingly active, not only going about continually himself, but sending out the twelve apostles (Matt. 9: 36-11: 1; Mark 6: 7-13; Luke 9: 1-6), at one time, and again seventy disciples (Luke 10: 1-24).

2. The true nature of the kingdom is more plainly set forth (John 6: 22-71).

3. The opposition of the official classes and of the multitude becomes more marked. The Pharisees continued the questioning of Jesus, and their hostile attitude began to affect the multitude. Wider and wider became the fame of Jesus, but it only embittered the Pharisees the more.

4. The instruction of the disciples for the work before them and the training they received in the two northern journeys and on their missions prepared them to stand true to Christ.

5. Predictions of Christ's death and resurrection (Matt. 16: 21-28; 17: 22-23; Mark 8: 31-9: 1; 9: 30-32; Luke 9: 22-27, 43-45).

THE GREAT GALILEAN MINISTRY. (Continued.)

Jesus kept his headquarters in Galilee and con-

tinued his work there for the most of the year 29 A.D.

THE THIRD PREACHING CIRCUIT AND RETURN TO CAPERNAUM

From Capernaum Jesus now started on a third preaching tour.

The Second Rejection at Nazareth and Continuation of the Preaching Tour (Matt. 13:54-58; Mark 6: 1-6; Matt. 9: 35).—Again Jesus came into his own city with "a fame that filled the land, but the people were unchanged"; they marveled at his wisdom, and still asked the same questions, expressing the same doubts. "Is not this the carpenter's son? Is not his mother called Mary? And his brethren James and Joseph, and Simon and Judas? And his sisters are they not all with us? Whence then hath this man all these things? And they were offended in him." From this narrative Jesus seems to have had four brothers and at least two sisters. Jesus could do but little in the face of such stubborn unbelief.

Sending Out the Twelve Apostles (Matt. 9: 36-11:1; Mark 6: 7-13; Luke 9: 1-6).—The twelve whom Jesus had chosen to be with him were now, in consequence of their training, ready to be sent out in the service of the kingdom.

1. The reason given by Jesus for commissioning the twelve was one of compassion and pity. The people were eager to hear the gospel of the kingdom; the harvest was great, but the laborers were

few. There was a pressing need which Jesus desired to supply (Matt. 9: 36-38).

2. They were sent forth two by two, and given special instructions in regard to where they were to go—they were to keep in Jewish territory (Matt. 10: 6); what they were to do—preach, heal the sick, raise the dead (Matt. 10: 8); what they were to take with them (Matt. 10: 9-10); how they were to act in all circumstances (Matt. 10: 11-15); what conditions they would find and the final great reward of all such service (Matt. 10: 16-11: 1).

3. They were given authority and power for their work (Matt. 10: 1), and were endued with the Spirit (Matt. 10: 19-20).

4. They were the heralds of the Messianic king and kingdom in the places where he would come. By this commission of the twelve, the name of Jesus became still more widely known. The apostles were being trained for a still greater work

The Death of John the Baptist (Matt. 14: 1-12; Mark 6: 14-29; Luke 9: 7-9).—Herod Antipas, who beheaded John the Baptist while in prison, was the son of Herod the Great, who thirty years before this had slain the innocent children in Bethlehem. He was an evil son of a cruel father. The story of the "wicked king and the faithful prophet" is well brought out in the Scripture narrative. The king's conscience troubled him so much that it seemed to him that in Jesus, John had again risen from the dead. The later misfortunes of Herod Antipas and

the loss of his kingdom have been attributed to this awful murder of John.

A Crisis in the Ministry (Matt. 14: 13-15: 20; Mark 6: 30-7: 23; Luke 9: 10-17; John 6: 1-71).—After the death of John the Baptist, Jesus left Galilee for a while and went to a place near Bethsaida. This city was east of the Jordan, and at the northeast corner of the lake. "It was originally a fishing village, but was raised to the rank of a city by Philip the Tetrarch, who enlarged it."

As the excitement due to the murder of John the Baptist might lead to a political insurrection, it was no part of the plan of Jesus to have any connection with it; there might also have been other reasons for his withdrawal.

The people noticed where Jesus had gone and as this was the time of the Passover, when there were throngs of pilgrims on their way to Jerusalem, who desired to see and hear Jesus, it was not long before he was surrounded with a multitude of men and women. He could not but heal the sick who were brought to him and teach the people.

1. Two wonderful miracles, the feeding of the five thousand and the walking on the water.

(a) The feeding of the five thousand (Matt. 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15). As the day wore on and night threatened, Jesus would not send the multitude away hungry; he fed them, he performed this miracle with a few loaves and fishes. It seemed to be a crowning triumph of his power. What more could the

people ask? What greater victory than this for the Son of God and the Messiah? Why not make him king? They would have him lead in a Messianic revolt. To Jesus this result of his compassion in feeding the multitude was a humiliation, as he plainly told them the next day in the synagogue at Capernaum (John 6:25-27).

(b) The walking on the water (Matt. 14:24-36; Mark 6:47-56; John 6:16-21). After the miracle of the feeding of the five thousand, Jesus urged his disciples to take a boat and go before him to the other side, while he sent the multitudes away. He then went up into the mountain to pray; a crisis in his ministry was fast approaching. But meantime the disciples had encountered a storm upon the lake, which was sorely distressing them. In the fourth watch of the night, Jesus, who had been looking out for them, came to them walking on the water. They were at first frightened by his appearance, but upon receiving the assurance that it was Jesus, were very glad. This mighty exhibition of Jesus' power so wrought upon the disciples that those who were in the boat worshiped him, and this worship was not forbidden by him. Had Jesus been only a man, conscious as he was of great power, he would not have permitted his disciples to worship him.

2. The two discourses: (a) "The Bread of Life" (John 6:22-71). He came again to Capernaum, where many of the multitude had returned after they had been present at the miracle of feeding the five thousand (this discourse should be read in con-

nection with that miracle), Jesus now speaks very plainly and deals a blow at his own popularity with the multitude from which it does not recover. Jesus tells them when they ask for a sign that they seek him for the loaves which he can give them. He shows them, however, that he is no bread king. While they were looking for the earthly bread, he would give them the bread of eternal life. He tried to lift their carnal thoughts "to higher ideas of himself and their own need. But when he spoke of himself as the bread from Heaven, and of their need of a dependence on himself, so vital as to be like an eating of his flesh, his words were an offense to them. So many, even of his disciples, abandoned him now, that, as if prepared for defection everywhere, he turned to the twelve with the question, 'Will ye also go away?' He received from Peter, in the name of the rest, the memorable reply which meant that they at least had found a life in his words which forbade them to think of leaving him for any other."

This discourse is a marked turning point in the work of Christ, and it is Jesus himself that makes it to be a turning point. He here presents the exclusively spiritual side of his work, which the multitude did not care for.

(b) "Eating with Unwashen Hands" (Matt. 15:1-20; Mark 7:1-23). The same thought of the spiritual kingdom which Christ came to establish is again set forth.

"True and false religion is contrasted in this discourse, condemning all resting in mere forms and

ceremonies and traditions, and enforcing God's truth and the religion of the heart. (a) *The traditions of men are contrasted with the word of God* (vs. 1-9), showing their evil when they take the place of God's command. (b) *Christ gives an illustration of this* (vs. 10-13), by which we can enforce the duty of honoring parents, and show that all religion is vain which does not help us to fulfill our duties to men. (c) *External forms are contrasted with the religion of the heart* (vs. 14-23), showing what forms our characters, and what is our great need."

THE TWO NORTHERN JOURNEYS

1. **The Purpose.**—These journeys differed from the previous preaching circuits, in that they were for retirement and the instruction of the disciples.

2. **The Changed Ministry.**—After the discourses on "The Bread of Life" and "Eating with Unwashed Hands," Jesus changed his methods somewhat from public to more private and personal teaching of his disciples. He took long journeys, and was very active, but he largely avoided the crowds and public places. He began to show his immediate followers more clearly who he was and to prepare them for his death and resurrection, and to take up his work after he left them. The faith of the apostles was doubtless severely tested by this break between Jesus and the multitudes. The chosen band, however, was now to receive that spiritual teaching, which was to make them invincible. The multitude persistently misunderstood the spiritual mission of Christ and

the official classes fanned this misunderstanding into open opposition.

First Journey North and Return to the Sea of Galilee.

—1. Jesus journeys into the parts of Tyre and Sidon (Matt. 15:21-28; Mark 7:24-30). Tyre is about thirty-five miles northwest of the Sea of Galilee, and Sidon about twenty miles north of Tyre, on the Mediterranean Sea. They were commercial and manufacturing centers, and the people, while wealthy, were dissolute. The borders where Jesus went were the mountain spurs and hills on the eastern side. This journey carried Jesus out of Jewish territory. He performed a notable miracle in the healing of the Syrophoenician woman's daughter. It was a wonderful example of faith on the part of the woman triumphing over great obstacles. In this miracle Jesus shows his attitude toward the Gentile world, that the Jewish world must first be cared for, yet in the actual healing of the woman's daughter, he reveals his love for the outside world, a love as great as for the chosen nation.

This was doubtless a time of teaching the apostles in things pertaining to the kingdom.

2. The return journey through Decapolis (Matt. 15:29-31; Mark 7:31-37). As this region is south-east of the Sea of Galilee, it shows how extensive this trip was. In this region were "ten Greek cities, which had been established since Alexander's conquests, and which had recently formed a league." To reach the region of Decapolis from the borders of Tyre and Sidon, Jesus must have gone over a

road that led over the Lebanon and Antilebanon mountains directly eastward and thence south or over a road to the southeast, that would take him past Caesarea Philippi, and thence to Decapolis. Here again great multitudes came to him and he performed many miracles. Christ was here received with all the old enthusiasm.

3. By the Sea of Galilee, probably on or near the southeastern shore.

(a) The miracle of the feeding of the four thousand (Matt. 15: 32-38; Mark 8: 1-9). This was similar to the miracle of the feeding of the five thousand near Bethsaida, and was performed for about the same reasons.

(b) A sign is demanded by the Pharisees and Sadducees (Matt. 15: 39-16: 12; Mark 8: 10-21). Jesus had now crossed the lake to the western side in the region of Magdala (according to Matthew) and Dalmanutha (according to Mark), probably in a region near to both, as the cities were not far from each other. It is here that the opposition to Jesus shows itself in the demanding a sign from heaven. But Jesus would give them no sign. He knew that if they would not believe in him from what they saw of his miracles and what they heard in his discourses and parables nothing would convince them that he was the Messiah.

(c) A blind man has his sight restored. This took place near Bethsaida (Mark 8: 22-26), and is "one of the two miracles recorded by Mark only. Jesus forbids the report of the incident. He will

not refuse to heal, but he does not wish attention drawn to him as a healer." Christ's work was spiritual, the healing incidental and never occupying the first place with him. The highest good that can come to man is not the release of the body from suffering, but the cleansing and regeneration of the soul. How many times Jesus follows a miracle with a spiritual lesson to emphasize this idea. How little he makes of his miracles and forbids their publication, to bring out the same truth.

Second Journey North and Return to Capernaum.—Jesus again goes north, this time to the parts of Caesarea Philippi (Matt. 16: 13), for the same reasons that the first journey north was undertaken. This journey is very fruitful in the instruction which Jesus gives to his disciples about his Messiahship, death and resurrection, also in the marvelous event of the transfiguration.

Caesarea Philippi was a city about twenty-five or thirty miles northeast of the Sea of Galilee, at the foot of Mount Hermon. The city was 1,050 feet above the sea level, while the mountain towered over 8,000 feet above the city. This city was in the Tetrarchy of Philip, and had recently been rebuilt by him.

"This journey seems to have been undertaken to train the twelve in a fuller and truer understanding of the Messiah's work and kingdom."

1. The great confession of Peter (Matt. 16: 13-20; Mark 8: 27-30; Luke 9: 18-21). "Thou art the Christ the Son of the living God" (Matt. 16: 16).

It was on the way north that Jesus asked the question, "Who do men say that I, the son of man, am?" Making it still more personal, "Who say ye that I am?" Many discussions doubtless had taken place among the disciples about Jesus. Jesus had been declared the Messiah. He had himself spoken of his claims, but this is the first time (recorded in the Gospels) that he asked this question of his disciples. Peter's reply was not based upon a sudden impulse, and after some great display of power, but it is the deliberate judgment of the man after intimate association with Jesus for over two years. There are many men with whom we come in close contact and find the best of them is outside. Close contact with Jesus only makes him more divine.

Jesus sanctioned this reply of Peter, and declared that it was the rock upon which his church should be built, and nothing could prevail against it. No stronger testimony could be had for the place and power of Christ.

2. Christ on this journey twice foretells his death and resurrection: (a) before the transfiguration (Matt. 16:21-28; Mark 8:31-9:1; Luke 9:22-27); and (b) after that event (Matt. 17:22-23; Mark 9:30-32; Luke 9:43-45).

Jesus now seeks to prepare his disciples for his death and resurrection. How far these things were from their minds is seen in the rebuke which Peter gave to Christ for speaking of them and the reproof he received from the Master for it. He seeks to

correct the error, still lingering in their minds, of a great earthly kingdom and that soon the Messiah would emerge from his retirement in a blaze of glory. Told beforehand of the necessity of these events in the plan of salvation and the upbuilding of the spiritual kingdom the apostles would, in a measure, be prepared for them when they actually took place; we know that this instruction was not lost. They afterwards remembered these predictions.

3. The transfiguration and the healing of the demoniac boy (Matt. 17: 1-20; Mark 9: 2-29; Luke 9: 28-43). The transfiguration probably took place on Mount Hermon, or one of its spurs, shortly after the first prediction by Christ of his suffering, death and resurrection. Jesus "took with him three of his apostles, Peter, James and John, and went up into a mountain to pray, and as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling." The glory hidden within Christ seemed to stream forth and light up his face and robes. Moses and Elijah appeared, talking with him and speaking of his decease, which he should accomplish at Jerusalem. "Moses was the representative of the law, through whom was given the law, the kingdom founded and the sacrifices instituted, which prefigured the sacrifice of Christ. Elijah was the representative of the prophets who foretold the coming of the Messiah, his sufferings and his kingly glory, while he was himself the type of the forerunner." The three

apostles saw this wonderful sight and were amazed. Then a cloud overshadowed them, and they heard the voice of the Father out of the cloud, saying, "This is my beloved Son, hear him." By this event the faith of the apostles was strengthened, their convictions made more firm; they had a new insight into the divine glory of the Son of man and a new conception of the reality of the spiritual kingdom.

Descending the mountain Christ healed the demoniac boy.

4. Jesus returns to Capernaum (Matt. 17: 24; Mark 9: 33). Doubtless the disciples had many talks with Jesus on the way back to the city.

(a) The payment of the Temple tax (Matt. 17: 24-27). Peter was approached as soon as they arrived in Capernaum for the payment of the Temple tax, amounting to about thirty cents, for the support of the Temple (Exodus 30: 13). This was due from every Jew over the age of twenty years. In telling Peter to pay the tax, Jesus taught two important lessons: that a king and his immediate followers do not pay taxes; therefore he as king and his followers should be free, but that, to avoid needless offense, it is better to pay the tax. No reform gains anything by giving undue cause for criticism.

(b) Discourses about rank, and forgiveness of enemies (Matt. 18; Mark 9: 33-50; Luke 9: 46-50). These discourses seem to have arisen out of the questions of the apostles about greatness in the

kingdom of heaven, the extent of forgiveness and some other matters. Still instructing them in matters pertaining to the kingdom, Jesus showed them that the nature of true greatness was in humility and service for others (Mark 9: 33-37), and that forgiveness was practically without any limit (Matt. 18: 21-22). He also taught his apostles about rewards and punishments in the kingdom, and the things that were worthy of them (Mark 9: 41-50).

THE VISIT TO JERUSALEM AT THE FEAST OF THE TABERNACLES

The account of this visit is found alone in the Gospel of John—7: 1-8: 59.

The Feast of Tabernacles, held about six months after the Passover, corresponded to our Thanksgiving season. It celebrated the harvest. It was in memory of the journey from Egypt to Palestine, and lasted for a week, during which the people lived in booths. It was a time of gratitude, joy and hope. The Temple was illuminated by lighting the four great candelabra in the court of the women. It was also a custom for the priest each day while the feast lasted "to fetch water in a golden pitcher from the spring of Siloam," and pour it into two vessels on the west side of the altar.

1. Jesus at the Feast (John 7: 1-52). He did not at first go to Jerusalem, to be present at the beginning of the Feast of Tabernacles, although urged to do so, and taunted with the fact that he was holding back, when, if his claims were true, he ought to

show himself openly. His reply was that his time had not come, and that while the world did not hate them, it hated him, for he was testifying against the world that its works were evil. The issue between Christ and the official classes was sharply joined. About the midst of the feast, however, Jesus went up to Jerusalem and began to teach in the Temple. While Jesus did not run needlessly into danger, he was ever bold in his teaching. He had much to do yet before his time should come. There was now a great discussion about what he taught and so high did the feeling run that officers were sent to apprehend him, but they returned, "confessing themselves unable to lay hands on one who spake as never man spake." Yet Jesus had "stood and cried, saying," on the last great day of the Feast when the Temple area was crowded with thousands of worshipers, "If any man thirst let him come unto me and drink." "It was a cry to the people of their spiritual need and the satisfaction offered in himself." It was for the exceeding boldness and authority of his teaching about himself and his mission that they had striven to apprehend him and failed. There was a division among the people in regard to him, but there was no ambiguity in Christ's words about his mission.

In this connection we have Christ's dealing with the woman taken in adultery (this account seems to be lacking in the old manuscripts) (John 7: 53-8: 11).

2. Jesus declares himself to be the light of the world (John 8: 12-30). He spoke these words in the

treasury of the Temple. In this place "were thirteen treasure chests, with trumpet-shaped openings to receive the gifts of the people." But what gave special significance to Christ's words and the discourse which followed, was the fact that beside him were "two gigantic candelabra, seventy-five feet high, and sumptuously gilded, on the summit of which nightly, during the Feast of the Tabernacles, lamps were lighted, which shed their soft light over the Temple and city." It was around these lamps that many of the joyous ceremonies were celebrated. These lighted lamps and ceremonies were in commemoration of the pillar of fire that had gone before the Israelites in the wilderness. Jesus gathered up all the history of the past and declared himself the light that was to lead them out into a great deliverance. He did not say the light of the Jews, but "I am the light of the world." Jesus enters further into a statement of his claims, and why they were true. He shows them why their eyes are blinded to the light of his claims; they are of this earth, looking to it, at it, while Jesus is from above, and they will not look up and see that which is from above.

3. Jesus declares that spiritual freedom comes through knowing the truth (John 8: 31-59). This is the closing declaration of Christ in the Temple: "If ye abide in my word then are ye truly my disciples and ye shall know the truth, and the truth shall make you free." That truth is in Christ and not in Abraham (as the Jews seemed to insist), that free-

dom is not in being a son of Abraham, but in being free from sin and its bondage; such freedom can come only through Christ himself.

There is here no lack of putting the truth before the Jews and the official classes in their stronghold; they could not now complain of Jesus' staying in out of the way places. But the truth to blinded eyes and hardened hearts was only an exasperation. They took up stones to cast at him, but Jesus took himself away. His time had not yet come.

THE MINISTRY IN PEREA

After the visit to Jerusalem, at the Feast of the Tabernacles, Jesus returned to Galilee, but did not remain long there. In fact we have no further record of any labors there.

1. The departure from Galilee. In November, 29 A.D., Jesus, with his disciples, made their final departure from Galilee (Matt. 19: 1-2; Mark 10: 1; Luke 9: 51-62). "They went along the borders between Samaria and Galilee, eastward to the Jordan, crossed over into Perea, that is the region beyond Jordan, and then southerly toward Jerusalem.'

2. Perea: A province of Palestine, bounded on the west by the River Jordan and the Dead Sea; on the east by the Arabian Country; on the south by the River Arnon; the northern boundary near the town of Pella. It was inhabited at this time by Jews, with a good many villages of Gentiles.

3. The ministry in Perea "lasted from the final

departure from Galilee until the final arrival in Jerusalem."

This time was devoted to three tasks: (a) The renewed proclamation of the coming of the kingdom; (b) further efforts to win acceptance in Jerusalem, if perchance it might learn to know the things that belonged to its peace; (c) the continued training of the disciples, specially needed because of the ill-considered enthusiasm with which they were inclined to view the probable issue of this journey to Jerusalem.

During this period Jesus more than ever used his disciples in the work of making known the kingdom, and besides this he sought to so instruct them that they would stand firm when the storm of hatred should break upon him.

4. Jesus sends seventy of his disciples to prepare the way before him as he journeys to Jerusalem (Luke 9:51-10:24; Matt. 11:20-30). He saw the time was coming in which he shortly must be delivered up, and he seeks in these last months to make the kingdom known still more widely.

As the twelve had received definite instructions in regard to what they should do, so the seventy were sent out with full instructions (see Numbers 11:16) in regard to their work, and how they should do it. There was the same need as in the case of the twelve, only as the field widened there was still greater need. In due time these disciples returned and reported the success of their mission.

5. Some incidents of the journey. Great multi-

tudes follow him (Matt. 19:1-2), and he heals them. He shows to James and John what the manner of the kingdom is, when they desire fire to be brought down upon a Samaritan village that would not receive him. To two who would follow him, he points out what following him means (Luke 9:51-62). A lawyer comes tempting him, asking a question about eternal life, which Jesus causes the lawyer to answer himself, by reference to the law of love to God and man; this gives rise to the parable of the good Samaritan (Luke 10:25-37), with a number of incidents which show how busy he was during this period. He comes now to the house of Martha and Mary (Luke 10:38-42), where he teaches a lesson in regard to the chief care in life. Luke does not name the village, but it is in all probability Bethany.

A VISIT TO JERUSALEM AT THE FEAST OF DEDICATION

Jesus came to Jerusalem in time to be present at this Feast of Dedication (John 10:22).

1. This was a joyous festival, instituted in 164 B.C., by Judas Maccabeus in commemoration of the purification of the Temple, after it had been defiled by heathen sacrifices instituted by Antiochus Epiphanes. It took place in a Jewish month, which corresponded to a part of our November and December, and lasted for eight days.

2. The incidents of this visit are the healing of the man born blind (John 9), and the discourse

on the Good Shepherd (John 10: 1-21). (Some place these incidents in connection with the visit of Christ to the Feast of the Tabernacles. Compare John 7: 14, 9: 1 and 10: 22, and it will be seen how difficult it is to decide the question.) In John 10: 26-27, Jesus seems to speak as though he had just been talking about the Good Shepherd, and as this discourse follows the healing of the blind man, and there is a break between the eighth and ninth chapters, many scholars think these incidents belong to the time of the Feast of Dedication.

The healing of the man born blind is not only of great significance, on account of the miracle itself, but of the spiritual lesson which is drawn from it. The carping of the Pharisees brings out in great prominence Jesus' power to heal the body and save the soul from sin. The blind man's faith in Christ as the Son of God, and his worship of him shows his divine mission.

The discourse on the Good Shepherd is brought out by the miracle of the healing of the blind man, and is in answer to the criticism of the Pharisees, showing Jesus' relation to men and his care and love for them, even to the giving up of his life (John 10: 15).

3. Jesus' answer to the Jews when besought to tell them plainly whether he was the Christ or not is found in John 10: 24-42. (a) He declares that he has already told them (vs. 25). (b) That his works testify of him (vs. 25). (c) That he gives eternal life (vs. 28). (d) That he and his Father are one (vs. 30). Again the Pharisees would have killed him for

claiming so much when they had asked him to declare himself plainly.

Important Teachings in Regard to the Kingdom.—Jesus now seems to have left Jerusalem and gone back to Perea, beyond Jordan, "into the place Bethabara, (John 1:28), where John at first baptized; and there he abode, and many resorted unto him and said, John did no miracle; but all things that John spake of this man were true, and many believed on him there" (John 10:40-42).

1. Many important events belong to this period between the Feast of Dedication and Christ's withdrawal to Ephraim (John 11:54-55), which it seems impossible to locate with any great exactness.

2. Great subjects are discussed by Christ and the principles of the kingdom set forth in regard to them: (a) the true nature of prayer (Luke 11:1-13); (b) inward and outward righteousness and the woes against the latter (Luke 11:37-54); (c) warnings against hypocrisy; what it is to confess Christ; the true riches; the rewards for those who follow Christ; the punishment of evil doers (Luke 12); (d) the nature of repentance (Luke 13:1-9); (e) the use of the Sabbath to do good deeds (Luke 13:10-21); (f) will few or many be saved? (Luke 13:22-30); (g) action under threat of death (Luke 13:31-35); (h) what we should do when bidden to a feast (Luke 14:1-24); (i) counting the cost of following Christ (Luke 14:25-35); (j) five parables: the lost sheep, lost coin, lost boy, the unjust steward, the rich man and Lazarus;

the first three marking the grace of Christ and the last two showing the peril of rejecting that grace (Luke 15 and 16); (k) forgiveness and faith (Luke 17: 1-10).

QUESTIONS

Give the year. Who were the rulers? What were the events related? Give the lesson connection. What are the characteristics of this year? Where did Jesus have his headquarters? What can be said of the second rejection at Nazareth? Why did Jesus send out the twelve disciples? What power were they given? What can be said of the death of John the Baptist? What was the crisis in the ministry of Jesus at this time? What can be said of the miracles performed at this period, the feeding of the five thousand and the walking on the water? Describe the two northern journeys and their characteristics? Why taken? What was done? What did Jesus do when he visited Jerusalem at the Feast of the Tabernacles? What can be said of the ministry in Perea? Give the incidents of the visit of Jesus to Jerusalem at the Feast of Dedication. What were the important teachings in regard to the kingdom at this time?

STUDY VI

PUBLIC MINISTRY—LAST MONTHS

ANALYSIS

Public Ministry—Last Months—Time. Rulers. Places visited. Events. Lesson connection and story in brief. Characteristics; the area covered, the note of tragedy, the multitudes.

The Ministry in Perea Continued—The raising of Lazarus. The withdrawal to Ephraim in Judea. The cleansing of the ten lepers.

Important Teachings of Jesus on the Way to Jerusalem—The coming of the kingdom. Humility. Separation of husband and wife. The children's place. The faith needful for eternal life. Christ foretells his death and resurrection. Greatness in the kingdom.

Events and Teachings in and about Jericho—Jericho. The healing of the blind men. Two other events.

The Anointing of Jesus at Bethany—The pilgrims going to the feast; the arrival of Jesus in Bethany, the anointing, seeking Jesus to kill him.

VI

PUBLIC MINISTRY—LAST MONTHS

Time.—January to the April Passover season, 30 A.D.

Rulers.—The same as in the first year of the ministry.

Places Visited.—Bethany (or Bethabara) beyond Jordan (John 10:40); Bethany in Judea (John 11:17-18); Ephraim in Judea (John 11:54); Jericho (Matt. 20:29; Mark 10:46; Luke 18:35); back to Bethany (Matt. 26:6; Mark 14:3; John 12:1).

The Events related are from the raising of Lazarus from the dead (John 11:1-40) to the anointing of Jesus by Mary of Bethany (Matt. 26:6-13; Mark 14:3-9; John 11:55-12:11).

Lesson Connection and Story of the Last Months in Brief.—After Jesus' visit to Jerusalem at the Feast of Dedication and his attempt to win the city, he retired to the region beyond the Jordan, where John the Baptist had carried on his ministry. He did a splendid work here and attracted much attention (John 10:40-42). He was called from this region by the death of Lazarus, whom he raised from the dead at Bethany (John 11:1-46). In consequence of the great popularity which came to Jesus on account of this miracle and the intensified hostility of the men

of the official classes of the Jews, who now were fully determined to put him to death (John 11: 45-53), Jesus withdrew to the little city of Ephraim, in Judea, near the Samaritan border. He remained here, with his disciples some little time (John 11: 54). We do not know by what route Jesus went from Ephraim to Jericho, but he journeyed that way, teaching and healing (Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43). It is from Jericho that he began his final approach to Jerusalem. This lesson closes with the anointing of Jesus at Bethany (Matt. 26: 6-13; Mark 14: 3-9; John 11: 55-12: 11).

Characteristics.—1. The area covered by Christ in his journeys is small. There are here no long trips. (See places visited.)

2. There is a note of tragedy in his utterances. He is already under the shadow of the cross. He is making ready himself and preparing his disciples for the end (Matt. 20: 17-19; Mark 10: 32-34; Luke 18: 31-34; Matt. 26: 12).

3. The multitudes still gather about him and the expectation that he will make some signal manifestation as the Messiah, increases. Both friends and foes share in this expectation (John 10: 40-42; 11: 45-57).

THE MINISTRY IN PEREA. (*Continued*).

Jesus is now in the last few months of his ministry. He has distinctly announced his intention of going up to Jerusalem, and why he is going. But

his time has not yet come. These last months and weeks are a period of preparation.

The Raising of Lazarus from the Dead (John 11: 1-46) was the mightiest miracle that Jesus did, a startling proof of his divine commission and "witness of his true relation to God."

(a) The town where this miracle took place was named Bethany. It was about two miles from Jerusalem, on the eastern side of the Mount of Olives. It was the home of Martha and Mary and Lazarus, —a family whom Jesus loved. When Lazarus was very sick it was natural that his sister should send for Jesus. For some reason Jesus did not come to Bethany at once, and when he came Lazarus had been dead four days. Jesus talked with the sisters, and tried to show them that in him was eternal life, but they did not comprehend his meaning. In the approach to the tomb and the weeping of Jesus, he shows his sympathy with human suffering and woe.

(b) In the actual raising of Lazarus from the dead Jesus transcended all human expectation, and made a wonderful revelation of his almighty power through the Father. Blind men came, expecting to have their eyes opened; the lame came, expecting to walk; the sick besought the help of Jesus; but no one besought Jesus to raise Lazarus from the dead; such an act was deemed impossible (John 11: 39).

(c) The effects of this miracle were threefold: first, to strengthen the faith of the believers in Christ; second, to cause many Jews to believe upon him; third, to definitely cause the high priests and

Pharisees to determine that every means must be taken to put him to death (John 11:45-53).

(d) The fear of the rulers of the Jews was that under the influence of this stupendous miracle, the people would gather around Jesus and (since they had rejected him because he did not conform to their ideas of the Messiah) cause him to head a Messianic revolt, which failing would cause the Romans to take away every semblance of their independence and power.

Well did the high priest prophesy that it was expedient that one man should die for the people (John 11:50). This was the program of divine love.

The Withdrawal to Ephraim in Judea (John 11:54).—Now that there was no longer any necessity for his remaining where his life was in constant danger, Jesus departed with his disciples to the little city of Ephraim (John 11:54). He remained here for a short time, instructing his disciples and preparing them for the great events shortly to come to pass.

Ephraim is supposed to be the same as Ophrah of the Old Testament (Joshua 18:23; 1 Sam. 13:17); it was about sixteen miles northeast of Jerusalem.

The Cleansing of the Ten Lepers on the Way to Jerusalem (Luke 17:11-19).—Jesus had now departed from Ephraim and was traveling "on the border line between Samaria and Galilee, on the way across the Jordan, and down through Perea to Bethany."

As he entered into a certain village a company of ten lepers met him. "It is in just this region to-day

that we find the colonies of lepers most numerous." "No towns and few large villages in this central district, are without the little leper colony, the denizens of which sit by the roadside all day, crying aloud for help and lifting up their voices as they hear or see each traveler approach. It seems as though the curse of leprosy had continued to overshadow those districts specially."

The company of lepers cried: "Jesus, master, have mercy on us."

The miracle of healing performed here was notable. First, from the fact that the whole band of lepers was cleansed as they went, by the command of Jesus, to show themselves to the priests; second, that of the ten only one returned to give thanks; third, that the one who returned was a Samaritan; fourth, that the Samaritan was given also the gift of a spiritual healing.

IMPORTANT TEACHINGS OF JESUS ON THE WAY TO JERUSALEM

On this last journey to the holy city, he taught many things about the Messianic kingdom in answer to questions and as occasions arose. But through all the teachings runs the theme of his approaching death and resurrection.

The Coming of the Kingdom (Luke 17: 20-18: 8).—In answer to a question of the Pharisees in regard to when the kingdom of God should come, Jesus set forth the moral and spiritual nature of the kingdom, showing that it was not political as they seemed to suppose (Luke 17: 20).

To his disciples Jesus further explained that when he was taken away they would long for his presence, and many would try to deceive them by saying that Christ was here or there, but when he did come there would not be the slightest doubt about it (Luke 17: 24). But first "he must suffer many things and be rejected of this generation" (Luke 17: 25).

He also taught the suddenness, the certainty and the judgment of the kingdom (Luke 17: 26-18: 8).

The Humility Needed to be an acceptable member of the kingdom.—This subject Jesus illustrated by the parable of the Pharisee and the Publican who went up to the Temple to pray; the meaning here is open and plain (Luke 18: 9-14).

The Separation of Husband and Wife by Divorce (Matt. 19: 3-12; Mark 10: 2-12.—Jesus points out the divine appointment of the sexes, of marriage, and the oneness of the man and woman after they have been joined in marriage. Whatsoever breaks this union is wrong (Matt. 19: 6). "What therefore God hath joined together let not man put asunder."

The Place for the Children (Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17).—This incident and the discussion follow immediately upon that about marriage, and is another illustration of how Jesus touched upon the whole round of human relations. The fact that children were brought to Jesus by their mothers shows that there must have been a wonderful kindness in his looks and manners, or they would not have approached him. The disciples, interested in

the discussion about marriage, would have put them away, but Jesus would not allow it. He received the children and blessed them, emphasizing the necessity even of adults receiving the kingdom in the spirit of a little child with its trust and simple faith.

The Faith Needed to Inherit Eternal Life (Matt. 19: 16-20: 16; Mark 10: 17-31; Luke 18: 18-30).—This lesson was taught by the question of the rich young ruler who desired to know how he might inherit eternal life. We note the earnestness, the courage (to brave the sneers of his associates), the candidness, the beautiful disposition and the morality of this excellent young ruler. He, however, addressed Christ not as a Saviour, but as a teacher: "Good Master, what good thing shall I do that I may inherit eternal life?" He desired eternal life as something which he could attain through his own good works. Hence the reply of Jesus was first to direct him away from his thought of Jesus as a teacher, to God as the source of eternal life through faith. Still, to test the young man he puts questions leading him to see that he would not be willing to pay the price when it was too high (Matt. 19: 21-22). The lesson is that eternal life is through faith and obedience, willingness to trust all with God. The giving up of riches applies to this particular case. God can use a man with wealth, if he is willing to obey him, as well as a man without riches.

In the discussion which follows, Jesus sets forth the principle of rewards in the kingdom; that it is

not length of service, but character and faith that count (Matt. 20: 1-16).

Christ Again Foretells His Death and Resurrection (Matt. 20: 17-19; Mark 10: 32-34; Luke 18: 31-34).—He takes the twelve apostles aside and tells them of his deliverance to the chief priests and scribes and of the cruel mockings, death and glorious resurrection. But while they were amazed and afraid of his intense manner, they did not seem to comprehend very fully (until afterward) what he said.

Greatness or High Position in the Kingdom (Matt. 20: 20-28; Mark 10: 35-45).—The mother of James and John came to Jesus worshiping him, and asking that her two sons sit one upon the right hand and the other on the left, when he came into his kingdom. This request must have saddened the heart of Jesus, coming so soon after he had told the twelve that he was to be crucified and to die; it showed that they still had lingering in their minds the old idea of a temporal political kingdom, and did not realize its spiritual nature. Christ now shows that a high position in his kingdom is based on service. Whosoever would be first must be the foremost in unselfish service and ministry (Luke 20: 26-28).

EVENTS AND TEACHINGS IN AND ABOUT JERICHO

Jesus had now crossed the Jordan from Perea and come to Jericho (Matt. 20: 29; Mark 10: 46; Luke 18: 35; Luke 19: 1).

Jericho was situated five miles west of the Jordan,

about six miles northwest of the Dead Sea, and about twenty miles northeast of Jerusalem. The region about the city "was famous for its fertility and tropical luxuriance. Aqueducts, the ruins of which may still be seen in several places, carried abundant supplies of water from the mountains and distributed it over the plain, making it a rich garden spot, or as Josephus describes it, a divine region. It was especially noted in the days of Christ for its almost priceless balsams, its choice varieties of palm trees and its fragrant spices." Herod the Great and his successor Archelaus enlarged and embellished the city with magnificent buildings; the commercial interests were quite large.

The Healing of the Blind Men (Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43).—Matthew speaks of two blind men, while only one is mentioned by Mark and Luke. We do not know enough of the circumstances to affirm a contradiction; both accounts may have been true. Again there were two Jerichos in Christ's time, near together: the new city embellished and enlarged by Herod the Great, and the old city. Christ might have been entering one and leaving the other. There was a good place for begging between the two places, where people were constantly passing. "This is the first instance in the Gospel of Mark or Luke in which anyone (other than a demoniac) has publicly addressed Jesus by his Messianic title." Jesus did not rebuke this utterance, but accepted it and out of compassion yielded to the request for healing.

Two Other Events Took Place in Jericho.—(a) The visit to the house of Zaccheus (Luke 19: 1-10). He was a chief publican, or contractor, for the taxes, probably letting out to others the actual work of tax-collecting. We notice how quickly Jesus saw the right spirit in Zaccheus, and seeing this spirit in him did not demand of him the entire giving away of his wealth as he did of the rich young ruler. We are again reminded of the principle of the kingdom which seeks inward conformity to a spiritual law (Luke 19: 9).

(b) The parable of the pounds (Luke 19: 11-28). Another side of the kingdom is shown here from that of the laborers in the vineyard (Matt. 20: 1-16), and the lesson is to set forth "the truth that the rewards of his kingdom, of which the minds of many were yet so full, were to be had only after faithful work, and only in proportion to the measure of the work."

THE ANOINTING OF JESUS AT BETHANY

Matt. 26:6-13; Mark 14:3-9; John 11:55-12:11

(1) Great numbers of pilgrims were now going up to Jerusalem, and it was eagerly debated among them whether Jesus would come to the feast. The chief priests and Pharisees had commanded that if anyone knew where he was he should make it known that they might take him (John 11: 55-57).

(2) The arrival in Bethany. Jesus made his way from Jericho to Bethany through a rough and difficult country, coming to the latter place on Friday

or Saturday. A supper was made for him in the house of "Simon the leper." Martha served, and Lazarus sat at meat with the company (Mark 14: 3; John 12: 2).

(3) The anointing of Jesus by Mary was while he was at the table. The ointment used was very precious, worth about forty-five or fifty dollars; equal in those days to a laborer's wages for a year. It was a spontaneous expression of love (Matt. 26: 6-13; Mark 14: 3-9; John 11: 55-12: 11). Criticism was made by Judas and some that stood by, of this act of the woman, but Jesus rebukes them, showing that no act of real love should be harshly criticised, and that this act of the woman was really for his burial, thus again signifying that his death is near at hand.

(4) The Jewish rulers now sought not only to put Jesus to death but Lazarus also (John 12: 9-11).

QUESTIONS

Mention the events related. How is this lesson connected with the last? What are the special characteristics of the last four months of Jesus' life? What can be said of the miracle of raising Lazarus from the dead and its effects? Why did Jesus withdraw from Ephraim? What can be said of the cleansing of the ten lepers and the important teaching on the way to Jerusalem? Give account of the seven truths taught about the kingdom. What were the events and teachings of Christ in and about Jericho? What was the significance of the anointing of Jesus at Bethany?

STUDY VII

PASSION WEEK

ANALYSIS

Passion Week—Time. Place. Rulers.

Events and Lesson Story in Brief—The record of the closing days. Sunday, the triumphal entry into Jerusalem. Monday, the cleansing of the Temple. Tuesday, the great day of proclaiming the principles of the kingdom. Wednesday, retirement. Thursday, the last supper. Friday, arrest, trials, crucifixion. Saturday, the day in the tomb. Characteristics of the period.

Significance of the Days—Sunday: the great event of this day: Jerusalem, Jesus foresees his rejection, teachings. Monday: the barren fig tree, cleansing the temple. Tuesday: the withering of the fig tree, the authority of Christ, three parables of warning, three hard questions asked of Christ, he asks a hard question, arraignment of the Scribes and Pharisees, the widow's gift, Greeks seek Jesus, rejection of Christ, discourse about the destruction of Jerusalem and end of the world, a conspiracy against Christ. Wednesday: retirement. Thursday: last supper, order of events. Friday: trials, suffering, death—the garden of Gethsemane, Judas betrays Christ, Jesus tried before Jewish authorities, Jesus tried before Pilate.

Significance of the Crucifixion—Time. Place. The start. Incidents of the journey. Scenes at the cross. Death of Christ on the cross. Burial of the body of Jesus. Saturday, the day that Jesus' body rested in the tomb.

VII

PASSION WEEK

Time.—30 A.D., April 2 to 8, Sunday to Saturday, inclusive.

Place.—In and near Jerusalem.

Rulers.—The same as in the first year of the ministry.

EVENTS AND LESSON STORY IN BRIEF

The Record of the Closing Days of Christ's life occupies a large space in the Gospels. "The early Christians were greatly interested in the teachings of Jesus and his deeds, but they thought oftenest of the victory, which, by his resurrection, he won out of seeming defeat. This is proved by the fact that of Matthew and Mark over one-third, of Luke over one-fifth, and of the fourth Gospel nearly one-half, are devoted to the story of the passion and resurrection."

Each day has its story full of meaning.

Sunday.—Christ made his triumphal entry into Jerusalem. The time for reserve had passed; he now openly proclaimed himself the Messiah; he refused to still the hosannas which announced him as the Messianic King (Matt. 21: 1-11; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19). He retires from the city.

Monday.—Christ enters the city in the morning. The great event of this day is the second cleansing of the Temple. He came into the city as king, and exercised the right of cleansing his house; driving out the traders, who had made it a house of merchandise, rather than one of worship (Matt. 21: 12-17; Mark 11: 15-19; Luke 19: 45-48). He then continued his teaching in the Temple (Luke 19: 47). An incident of going into the city on the morning of this day was the cursing of the fig tree, with its large display of leaves and no fruit—typical of the Jewish nation (Matt. 21: 18, 19; Mark 11: 12-14). He retires from the city at nightfall.

Tuesday.—Christ again enters the city and spends the time in the Temple. It is a day of setting forth the principles of his kingdom, of conflict, discussion and proclamation in no uncertain way of his Messiahship. When near the city he found the fig-tree, which he had condemned, withered away (Mark 11: 20-25). Entering into the Temple his authority is challenged (Matt. 21: 23-27; Mark 11: 27-33; Luke 20: 1-8). He gives several parables of warning (Matt. 21: 28-22: 14; Mark 12: 1-12; Luke 20: 9-19). He answers a number of questions by the rulers of the Jews (Matt. 22: 15-40; Mark 12: 13-34; Luke 20: 20-40). He asks a question which his enemies are unable to answer (Matt. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44). He rebukes the scribes and Pharisees (Matt. 23; Mark 12: 38-40; Luke 20: 45-47). He commends the small offering of a poor widow (Mark 12: 41-44; Luke 21: 1-4).

He is sought out by Greeks (John 20:20-36). He is rejected by the Jews (John 12:37-50). He predicts the destruction of Jerusalem and the end of the world (Matt. 24 and 25; Mark 13; Luke 21:5-38). He is conspired against by Judas and the chief priests (Matt. 26:1-5, 14-16; Mark 14:1, 2, 10, 11; Luke 22:1-6).

Wednesday is spent in retirement. We have no record for this day.

Thursday is marked by the observance of the last supper (Matt. 26:17-30; Mark 14:12-26; Luke 22:7-30; John 13:1-30), and by Christ's last words and prayer after the supper (Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:31-16:33; John 17).

Friday.—The last day of Christ on earth in earthly form. It is a day of trial and suffering. The events are: the agony in the garden of Gethsemane (Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1); the betrayal and arrest of Christ (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1); he is tried by the Jewish authorities (Matt. 26:57-27:10; Mark 14:53-15:1; Luke 22:54-71; John 18:12-27); he is tried by Pilate (Matt. 27:2, 11-31; Mark 15:1-20; Luke 23:1-25; John 18:28-19:16); he is crucified (Matt. 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-37); his body is placed in a tomb (Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42).

Saturday.—Christ's body remains in the tomb and the Romans set a watch (Matt. 27:62-66).

Characteristics of This Period.—1. It is the culmination of the earthly life of our Lord.

2. It is a time of testimony by Christ concerning his Messiahship and mission: in the Temple; before the high priests; in the presence of Pilate and the people. He seals his testimony with his death.

3. The large space given in the Gospels to the record of this week shows its great importance.

4. Crowds throng about him when he goes to the Temple.

5. The secrecy with which his enemies sought to take him and did take him, shows the hold he had upon the multitude.

6. The first three days of the week (Sunday, Monday, Tuesday) were spent in the glare of great publicity; the fourth day in strict retirement; the fifth day with his disciples, giving them last instructions; the sixth day again in the glare of great publicity; and the seventh day in the tomb.

7. The loving purpose of Christ and the bitter animosity of the Jews are brought out in sharp contrast.

8. Christ proclaims himself more than man; in answer to the high priest's question: "Art thou the Christ, the Son of the Blessed?" Jesus said, "I am; and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of Heaven" (Mark 14:61, 62). He declares himself to be David's lord, rather than his son, when they call him David's son (Matt. 22:41-46), for David calls him Lord. These last days are full of these announcements of his divine sonship.

9. We notice the exceeding boldness of Christ in riding into Jerusalem as the Messianic King, the cleansing of the Temple and putting all questioners to silence.

SIGNIFICANCE OF THE DAYS

Every day has its own story and that a marvelous one, to tell. Many volumes have been written upon single incidents. Events worldwide in their significance hurry to their consummation.

We see plainly the short-sighted policy of the rulers of the Jews, who extinguish the light of Israel; they would have accepted a Messiah who would have led an armed political revolt, which could have but one ending, which Jesus saw clearly to be that of disaster. But they could not, or would not, understand the greater plan of Christ. Certainly in every way he sought in these last days to turn the thought of the nation to the larger vision. There was no holding back or hiding of his claims; when he had done all, then he let them do their will, only in his resurrection to show them the futility of their power.

Sunday.—The triumphal entry of Jesus into Jerusalem (Matt. 21: 1-11; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19).

1. This great event took place on the day after the Jewish Sabbath, which corresponds to our Monday. Jesus had spent the night at Bethany, about two miles from Jerusalem. He sent two of his dis-

ciples in the morning to a small village nearer the city, telling them they would find an ass tied, and a colt with her. These they were to loose and bring to him. The owners on hearing that the Lord had need of the ass and colt, let them go. Jesus was lifted upon the colt, and the triumphal procession set forth. This was no mere provincial procession planned by simple peasants, but one of profound meaning. No sooner had he started, than the multitude spread their garments in the way, and cut down the branches of trees to wave them before him, crying, "Hosanna to the son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest." A turn in the road on the southern shoulder of Olivet brought Jesus in full view of the holy city.

2. Jerusalem at this time was crowded with guests and strangers. By a census taken in the time of Nero it was found that there were 2,700,000 Jews at the Passover. At this time an unusual number of strangers must have been attracted to the city by the rumor that Christ was to come to the great feast, and was to make himself manifest. In this the multitude were not disappointed. Viewed from the place where Jesus was, he looked upon a magnificent sight. There was the Temple and the city, with their great walls and massive battlements. Jerusalem was surrounded by a great wall, surmounted by numerous high towers. The great Temple buildings were situated on an immense square of a thousand feet; the structures on this

square were built of white marble; the Temple itself was covered with plates of gold.

3. Jesus, when he looked upon this magnificent city and Temple, which seemed so stable and prosperous, wept over the city; a strange thing to do with the hosannas of the multitude sounding in his ears. But he foresaw his rejection and the doom of the city. He uttered at this time that remarkable prediction of the awful destruction of Jerusalem, which literally came true. Yet his words of condemnation were uttered in sorrow. He marveled that the people could not, or would not, see the time of their opportunity to receive him and be saved.

4. The teachings of this act of Christ are many and important. It was the final offer that those who had rejected him as a teacher might accept him as the Messiah, and save their nation from destruction. He came as the king and in accordance with prophecy, uttered centuries before (Is. 62: 11; Zech. 9: 9). "Hitherto Jesus had been intent on showing his character as the Son of Man, the type of the kingdom he was founding; now that this was reasonably clear, and he had proved the faith of the disciples in him as the future Christ, he wished to make it equally clear to them and to the people generally that he, such as he was, without political or military ambitions, meek, self-sacrificing, loving, was indeed Christ. For this reason he does not rebuke them when they give him Messianic titles, but even himself plans a public symbolic announcement that he is the Christ." The dramatically planned fulfill-

ment of an old Messianic prophecy showed the estimate in which Christ held and put forth his claims that he was the Messiah.

Having made this public demonstration of his Messianic character in the sight of the people and their rulers at the Passover, so that there could be no question afterward of his position in the matter, and his announcement, he retired from the city.

Monday.—Christ condemns the barren fig tree (Matt. 21: 18-19; Mark 11: 12-14) and cleanses the Temple (Matt. 21: 12-17; Mark 11: 15-19; Luke 19: 45-48).

Christ, after spending the night outside the city, in the morning, with his disciples, again approached Jerusalem.

1. The barren fig tree. On the way he saw a fig tree, which made a large display of foliage. Although the time of figs was not yet, as the fruit of a fig tree sets before the leaves unfold, this tree looked more than promising. The rich, large, green leaves seemed to show that it was precocious and fruitful. But alas, it was but a type of the Jewish nation; there was no fruit. Every gardener exercises the right to condemn unfruitful trees. Jesus condemned this tree as he had on the previous day in sorrow left the city to its fate.

2. Cleansing the Temple. Entering into the city, he cleansed the Temple of the traders and money-changers. Some think that this second cleansing of the Temple should be identified with the one at the beginning of Christ's ministry. Authorities are some-

what divided on the matter. But there is good evidence for believing that there was a second cleansing of the Temple. What more likely than that the business of changing money and selling animals for sacrifice, so exceedingly profitable, had in the course of three years again invaded the Temple area. The vast multitude that attended the Passover would be eager purchasers. This second cleansing was no doubt with a purpose. Christ would now call attention to his claims in no uncertain way. He had ridden into the city in triumph on the previous day, and declared himself the Messianic King. This day he came as lord into his own Temple and cleansed it. In this way he made ready to give his last messages to this stubborn people. He would by these acts of supreme authority show who he was. Jesus again retires to spend the night outside the city.

Tuesday.—This has been called "The last and greatest day of the public ministry of Jesus." It was spent in the Temple. It was a day of conflict, of authoritative teaching, of discussion, of setting forth the principles of the kingdom. It has been said to exhibit Jesus in four different lights: "according as he had to do with his critics, with the devout widow, with the inquiring Greeks and with his own disciples." His enemies united to entrap him, only to be completely foiled, and to fall into their own trap. He spoke in no uncertain way of his mission, and of the fate overhanging the city and people.

The order of events and their meaning can only be touched upon in the space allotted here; so many momentous things crowd upon each other on this great day.

1. The withering of the fig tree (Matt. 21:20-22; Mark 11:20-25): In the morning as Christ approached the city, the condemned fig tree was seen to be withered and dead. The fate of the fig tree suggests the doom of the nation and all things that stand in the way of the kingdom of God.

2. The authority of Christ is challenged (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8). No sooner had Christ come into the Temple and begun his teaching than his enemies challenged his authority for what he had done and taught. They were now fully awake to what he was about. He had left no uncertainty on this point. Christ answered the challenge by a counter question, in regard to the baptism of John, whether it was from heaven or from men. They did not dare to answer. To acknowledge as they would have been obliged to do, "from heaven," would have led at once to the acknowledgment of the Messianic character of Christ, for John had distinctly testified of Christ.

3. Three parables of warning (Matt. 21:28-22:14; Mark 12:1-12; Luke 20:9-19). The challenging of Christ's authority gave him the opportunity to say "in three significant parables what their spiritual blindness signified for them and their nation, giving thus a turn to the interview, not at all to their minds." The parable of the two brothers revealed

the fact that the leaders of the nation were less ready to receive the call of God than the most abandoned classes. The parable of the vineyard let out has its meaning on its face: the Israelitish nation had killed and stoned the prophets, and now they were actually plotting, as was well known, to kill the Son of God. The parable of the marriage feast: the miserable conduct of the people is here shown in the estimate which the guests put upon the invitations sent out. "The man who makes no preparation for a formal dinner must hold the giver cheap. The application is, therefore, plain; the generosity of God cannot with safety be treated contemptuously." Such parables, pertinently put, had an immediate effect. No one needed to have them explained. "As Jesus' rebuke was spoken in the presence of the people, a determined effort was at once made to discredit him in the popular mind."

4. The Jewish rulers now ask Christ three hard questions, thinking in this way to silence him. They follow directly upon the giving of the three parables (Matt. 22:15-40; Mark 12:13-34; Luke 20:20-40). The avowed purpose is to ensnare Jesus. The first question is about the tribute money. Upon tribute given to Rome the Jews were exceedingly sensitive; to deny the lawfulness of giving it would be treason to Caesar; to affirm the lawfulness openly would anger the Jews. The masterfulness of Christ's answer is simply marvelous; the need of rendering unto Caesar the things that are Caesar's,

and to God the things that are God's, is plainly set forth. "Jesus was as far as possible from being a gentle anarchist." We have duties to perform to God and man. Second came the insinuating question about the state of the departed, the resurrection of the dead, asked under the guise of seeking information. This question was doubtless asked to make Jesus appear ridiculous in the eyes of the people. But here the questioners were again doomed to failure. The answer is so direct and straightforward that Jesus wins the admiration of the people. "In the resurrection they neither marry nor are given in marriage." Then as touching that great question of immortality in the Old Testament, Jesus declares that God is not the God of the dead but the living. "I am the God of Abraham and the God of Isaac and the God of Jacob."

The third question was upon the great commandment of the law. This was a favorite and endless subject for discussion amongst the Pharisees. For Jesus, however, there was here no problem, for all the law was summed up in supreme love to God and man. The sufficiency, the simplicity and thoroughness of Christ's answers put his enemies completely to rout. "For they durst not any more ask him any question."

5. The great question of Christ, which his enemies are unable to answer (Matt. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44). Christ now turns upon his questioners with a query, which has in it a world of meaning: "What think ye of the Christ? whose

son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying: The Lord said unto my Lord, Sit thou on my right hand till I put thine enemies underneath thy feet. If David then calleth him Lord, how is he his son?" The inference was all too plain; a greater than David's son was here. The scribes knew the passage (for it was their business to study the Scriptures) all too well, in which the Messiah is shown to be David's Lord. Could anything be plainer than this, showing the great position which Jesus asserted was his?

6. Christ's arraignment of the scribes and Pharisees (Matt. 23; Mark 12: 38-40; Luke 20: 45-47). The last question had closed the discussion. "There awaited yet, however, Jesus' calm scathing arraignment of the hypocrisy of these religious leaders. There was no longer any need for prudence, and every reason for a clear indication of the difference between himself and the scribes in motive, in teaching, and in character. The final conflict was on and Jesus freely spoke his mind concerning their whole life of piety without godliness. Never have sharper words of reproach fallen from human lips than these which Jesus directed against the scribes and Pharisees; they were burdened with indignation for the misleading of the people, with rebuke for the misrepresentation of God's truth, and with scorn for their hollow pretence of righteousness. Through it all breathes a note of sorrow for the city whose house was now left to her desolate."

The enemies of Christ on the conclusion of this discourse, evidently leave him and seek his destruction.

7. The comment on the widow's gift of two mites shows how Jesus detects the underlying motive which he considers above the outward act (Mark 12: 41-44; Luke 21: 1-4). The conflict with his enemies over for the moment, Jesus shows how kind and tender he can be.

8. The incident of the Greeks seeking Jesus (John 12: 20-36). We here have a glimpse into the heart of the gospel of Christ. We are not told whether Jesus saw the Greeks or not, and we have no report of the conversation, but we do gain from this event a knowledge of the inner life of Christ, which we would not willingly spare. We see here the secret of the glorification of the Son of Man, the dying to this life to live to the life everlasting. The cross was already darkening his path, but it was a path, in spite of this, which led to eternal life and light.

9. The Jews reject Christ (John 12: 37-50). We have here a summing up by the Evangelist of the work of Christ in Jerusalem. He sees in the rejection of Christ by the Jews a fulfillment of the prophecy of Isaiah (chapter 53). Yet some believed who did not dare to come out openly for fear of the Jews. The central thought in John 12: 44-50 "is that Jesus came as God's representative, not to judge the world, but to bring light and salvation, and that he who receives him receives the Father who sent him and attains to eternal life."

10. Discourse and prophecy of Christ about the destruction of Jerusalem and the end of the world (Matt. 24 and 25; Mark 13; Luke 21: 5-38): The subjects here treated are so vast that there always has and always will be difficulty in fully comprehending them. Jesus had now departed from the Temple and gone with his disciples up on the western slope of the Mount of Olives, to a point where they could overlook the Temple and city. It was at this place that his disciples began to ask him questions about the destruction of the city and Temple, the end of the world and when he would come again. He left no doubt in their minds about the destruction of the city and Temple, and the signs that were to precede this awful calamity. We know that the literal fulfillment of this prophecy took place in the time of Titus. About the other two questions; he seems not to have so fully gratified their curiosity. In regard to his second coming, however, it should be said he left no doubt as to the event, while the time was not made clear. When he should come again, he said, they must not look for any secret coming, "for as the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of Man." We need not distress ourselves then about the claims of those who pretend to be Christs, we shall have no difficulty in knowing when the real Christ shall come again. The disciples were warned about expecting Christ's coming and the end of the world too soon. By the parables of the ten vir-

gins, the talents, and the description of the general judgment, Christ entreated his followers to be watchful, to be faithful to the trust reposed in them, for the judgment was sure to come with its rewards and punishments.

11. The chief priests and Judas conspire against Christ (Matt. 26: 1-5, 14-16; Mark 14: 1, 2, 10, 11; Luke 22: 1-6).

If Jesus was to be arrested, it was clearly seen, it must be by some treachery. The Romans would not take him, for he had committed no offense against the law. The priests dare not take him openly, for they feared a riot. The priests were plotting how they might take Jesus, when Judas appeared and offered to betray him for about \$20, the price of a slave. A sorry attempt has been made to defend the action of Judas in this treacherous transaction, but no defense can stand against the facts in the case. The bargain was struck and an opportunity sought. Jesus clearly perceived the situation, but made no attempt to escape. The bitter conflict must be fought out to the end. Little did the high priests realize that by their awful crime, they were to put themselves down and raise Jesus up to great glory through all time and eternity. Here is seen the foolishness of evil.

Wednesday.—We have no record of this day, how or where Jesus spent it, alone or with his disciples. It is evident, however, that some such rest was necessary for the fearful physical, mental and spiritual trials which were before him. On the night of this

day Jesus closed his eyes in sleep for the last time on earth.

Thursday.—The institution of the last supper. On this day, the disciples of Jesus asked him where they should make ready the Passover, and he told them about the upper chamber in Jerusalem, where they were to make preparation.

The events of the day center around the institution of the last supper on the evening of Thursday (Matt. 26: 17-35; Mark 14: 12-31; Luke 22: 7-38; John 13 to 17 inclusive).

The order of events at the supper is thus placed by one scholar: "(1) the strife for seats of honor (Luke 22: 24-30); (2) the Passover meal begun (Luke 22: 14-18); (3) the rebuke by Jesus' washing disciples' feet (John 13: 2-20); (4) while eating, Jesus declares who shall betray him (John 13: 21-26); (5) Judas leaves the table (John 13: 27-30); (6) after the departure of Judas, Jesus institutes the Lord's Supper (Luke 22: 14-20; Matt. 26: 26-29); (7) discourses and prayer of Jesus (John 14 to 17 inclusive)."

There has been a question whether this was a supper eaten before the Passover, and in preparation for it or the regular Passover supper; either interpretation seems possible. It has been claimed, with some show of authority, that Christ died about the time of the killing of the paschal lamb, and that Paul identified Christ with the sacrifice of the Passover (1 Cor. 5: 7). Whatever the conclusion reached, this last earthly supper with Christ was the equiv-

alent of the Passover for them. We observe this supper of our Lord not as the Jewish Passover, but in memory of him and the work he did for us. He here established for his disciples and for us "an institution which symbolizes the new covenant, which he has sealed with his blood." "The death of Jesus Christ here symbolized is also a revelation of God's love, of the sinfulness of human sin, and of the possibility of forgiveness and reconciliation." There is a note of triumph in the words of our Lord at the supper table, when he expresses his faith in the victory he shall have over death.

In the discourses he speaks of the progress of his kingdom, of the coming of the Comforter, of the law of spiritual growth. He encourages the almost disheartened disciples. He is not now providing for the going on of a kingdom to be ruled over by others, but by himself. Had he been a mere man he could not have used this confident tone. He declared himself to be "the way, the truth and the life." He spoke of the persecutions his followers would have to endure and he also spoke of One who would be with them in all their trials to lead them to victory.

In his great prayer (John 17) he prays most earnestly for his disciples. He also prays that he may be glorified with that glory which he had with the Father before the world was.

Friday.—A day of trial, suffering and death.

Jesus now comes to the most bitter part of his life on earth. Strive as we may we are still unable to

fathom all the meaning of this awful day, which is so faithfully recorded by the Evangelists. We approach with reverence the scene of the agony in the garden of Gethsemane and realize very soon that there is some fearful shadow, infinitely worse than death, into which Jesus has entered. We see Jesus after this agony has passed, going quietly and calmly to his terrible death; an innocent man, supremely good, suffering the death that was saved for hardened and abandoned criminals. He alone is self-possessed, while the rabble is inflamed with passion, and his priestly judges beside themselves with rage. He calmly tells Pilate that he would have no power at all if it were not given him

The events follow each other very quickly.

1. The garden of Gethsemane, where the agony of Christ was manifested, was across the brook Kidron, on the slope of the Mount of Olives (Matt. 26: 36-46; Mark 14: 32-42; Luke 22: 39-46; John 18: 1). It is to this garden that Jesus led his disciples after they left the supper room. Taking three of his disciples he entered deeper into the garden, and leaving them, he went further still into the shadow to endure an untold agony alone. It is certainly legitimate to say that he suffered for others rather than for himself. We see the good and true constantly suffering for evil and untrue men. In a larger sense Christ bore our sins.

2. Judas comes with an armed band to betray and arrest Jesus (Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53; John 18: 1-11). Evil men are often left

to work their will with the good; only in the end to see all their plans miscarry. Judas had brought an armed band and come at the midnight hour, but no power, however great, would have availed to have taken Jesus if he had not been allowed to have his way. He betrayed Jesus with a kiss and Christ is led away to be crucified, but first to the mockery of a number of trials which were a parody on justice.

3. Jesus is tried first by the Jewish authorities (Matt. 26: 57-27: 10; Mark 14: 53-72; Luke 22: 54-71; John 18: 12-27). The Evangelists relate the trials, each in his own way. An examination of the accounts soon makes it evident that Jesus was taken first before Annas, who had been high priest (7-14 A.D.), but was now deposed. Annas was, however, a leader in Jewish affairs, and a man of great influence. The examination was here wholly illegal and "contrary to the express provisions of the rabbinical criminal code." After a brief examination Annas sent Jesus to Caiaphas, his son-in-law, who, with a part of the Sanhedrin, was in another room in the same edifice. If this is the case Jesus would be sent across the inner court, and would pass by Peter, who was in the courtyard. All this took place somewhere between midnight and dawn Friday morning. Again before Caiaphas there was the mockery of an examination, and the giving of the prisoner to be the sport of the mob.

It was not until after the morning dawned that Jesus was taken before a full session of the Sanhe-

drin and his death sentence pronounced, for though the power to put to death had been taken away from the Jews, they usually accomplished what they desired in this matter through the Romans. It may be said to be doubtful if Christ would have been condemned to death if he had not affirmed that he was the Christ before the high priest Caiaphas and a part of the Sanhedrin, and again before the full session of the Sanhedrin, in answers to direct questions whether he was the Christ or not. The high priest asked him: "Art thou the Christ the Son of the Blessed?" and Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven." Jesus knew what this question meant, and the price he would pay for the answer he gave; but asked by the high priest and again by the highest Jewish court, he must answer it truthfully. The Jews had now formally rejected their Saviour, as Christ had formally offered himself as the divine Christ the Son of the Blessed. There are two pitiful side incidents in this trial: Peter denied his master; and Judas, awakening to the awfulness of his treachery, repented of his deed, threw down the silver he had received, and went and hanged himself.

4. Jesus is tried by Pilate (Matt. 27: 11-31; Mark 15: 1-20; Luke 23: 1-25; John 18: 28-19: 16). The Sanhedrin having adjudged Jesus worthy of death, but having no power to carry out the sentence brought him to Pilate, very early in the morning,

about 5:30 a. m. Pontius Pilate had been appointed to his office as procurator of Judea by the Emperor Tiberius in about 25 A.D. The place where Jesus was brought by his accusers was to the tower of Antonia, or Herod's palace. The religious accusation, that he made himself to be the Son of God would be of no account in Pilate's court, so the Jews charged Jesus here with treason against the Roman government, but we note how completely this charge failed. The order of events is taken to be as follows: (1) Pilate holds an interview with the Jews outside the Judgment Hall (John 18: 28-32). Jesus is within. The Jews accuse Jesus (Luke 23: 2). (2) Pilate holds a private conference with Jesus (Luke 23: 3; John 18: 33-37), in which he asks Jesus about his claim as king. (3) The innocence of Jesus is publicly asserted by Pilate after examination (Matt. 27: 12-14; Mark 15: 3-5; Luke 23: 4; John 18: 38), and even in the face of the accusations of the Jews. (4) Pilate sends Jesus to Herod to avoid a decision against him (Luke 23: 5-12). This is the second attempt of Pilate to release Jesus. Jesus is mocked of Herod and his soldiers and sent back to Pilate. (5) Pilate now makes another and third attempt to release Jesus, declaring that he and Herod find no fault in him (Luke 23: 13-16). (6) Pilate offers to release Jesus, according to the custom at the feast to release one prisoner; this marks a fourth attempt on the part of Pilate to let Christ go free (Matt. 27: 15-18; Mark 15: 6-10; Luke 23: 17-19; John 18: 39-40). (7) A fifth attempt is

made by Pilate to let Jesus go free, for he has been warned by his wife's dream (Matt. 29: 19), but the people choose Barabbas and reject Christ. Christ endures the awful punishment of scourging (Matt. 27: 20-23; Mark 15: 12-13; Luke 23: 20-23; Matt. 27: 26; Mark 15: 15). (8) Pilate (John 19: 4-16) makes a final attempt to release Jesus, but it is ineffectual. The Jews cry out for his death by crucifixion. They have no pity when they see him scourged and wearing a crown of thorns. They emphatically and finally declare that the supreme charge against Jesus is that he made himself "the Son of God," and the law which they have declares that he must die. This fact stands out that Jesus all through his trials holds fast by the truth of his mission as "the Son of God." Take this away and he would have been released very quickly. The Jews finally frighten Pilate into ordering the crucifixion of Christ lest he be charged with not being Caesar's friend. (9) Jesus is delivered to the Jews to be crucified (Matt. 27: 31; Mark 15: 20; Luke 23: 25; John 19: 16).

Notice throughout these trials that Jesus knows his legal rights, but refuses to protect himself at the cost of throwing the slightest suspicion on the conception of his mission. Amid all the brutality to which he is subjected he holds up the fact that he is the Son of God.

THE CRUCIFIXION

Time.—From 9 a.m. to 3 p.m. (Matt. 27: 32-56; Mark 15: 21-41; Luke 23: 26-49; John 19: 16-37).

The Place of Crucifixion.—Calvary is now generally thought to have been north of the city about 200 yards from the Damascus gate. "It is an isolated white limestone knoll, in contour like the crown of the head, and about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull." Jesus was left in the courtyard of the palace enduring the mockery of the soldiers, while immediate preparation was made for the crucifixion.

The Start.—The scene has been described: "Soon the sad procession moved out of the castle. In advance was a soldier carrying a white wooden board, on which was written the nature of the crime. Next came four soldiers, under a centurion, with the hammer and nails, guarding Jesus who bore, as always in such cases, the cross on which he was to suffer (John 19: 17). Then came two robbers, each bearing his cross and guarded by four soldiers. As they went forth into the street they were followed by a great multitude, many with eager curiosity; priests exulting over their enemy; Mary, with the other women, weeping (Luke 23:27).

The Incidents of the Journey.—The distance to be traveled was about three-quarters of a mile from castle Antonia, through the city out of the Damascus gate to Golgotha. (a) Simon of Cyrene, outside the city gate, was seized upon to help Jesus bear the cross (Luke 23: 26). Many women bewailed the fate of Jesus, but he, turning, bade them not to weep for him, but for themselves, for

the awful destruction that was coming upon the city (Luke 23: 27-31).

Scenes at the Cross.—"Of the cruelty and torture of crucifixion much has been written and often. It would be difficult to exaggerate it. The death by the cross was a death by hunger and exhaustion in ordinary cases. It was thus torture prolonged for many hours. It is noticeable, however, that it is not only the suffering but the disgrace and shame of the cross that occupied the thought of the apostolic days.'

(a) The crucifixion (Matt. 27: 33-38; Mark 15: 23-28; Luke 23: 33-38; John 19: 18-22). "Jesus was nailed to the cross while it was lying on the ground, then it was slowly raised with the sufferer upon it. The feet of the sufferer were only a foot or two above the ground, and not as represented in most pictures." Crucifixion was an unspeakably awful form of death. Cicero, who was well acquainted with it, says: "It was the most cruel and shameful of all punishments." Jesus refused a stupefying draught and hence bore the full pain and suffering of the cross. To make the punishment of Jesus still harder to bear two thieves were crucified with him. The tablet set up over the head of Jesus, written in Hebrew, Greek and Latin that he is the King of the Jews, is very significant; it is in keeping with what he had distinctly declared himself to be. He was predicted as king in the Old Testament; he was received as king when he came to this earth; he reigns as king.

(b) Friends and enemies of Christ were there, but it was now the hour of his enemies. The friendly watchers (John 19:25-26) were: the three Marys, John the beloved disciple, and doubtless others, but they were helpless. The mocking crowd derided him (Matt. 27:39-44; Mark 15:29-32; Luke 23:35-37). Calvary being near the public highway, great multitudes of people were doubtless attracted by this, to us, fearful spectacle. Jesus was derided for dying for the sins of men. This mocking of the crowd continued from nine o'clock until noon, when darkness came over the land.

(c) Conversion of the penitent robber (Luke 23:39-43). To John, Jesus commits the care of his mother (John 19:25-27).

(d) The three hours of darkness, from twelve to three o'clock (Matt. 27:45; Mark 15:33; Luke 23:44-45). "This darkness was typical of the powers of darkness which seemed to be prevailing and of the great sufferings of the atonement for sin." There was something more than the physical agony of the cross which Jesus was called upon to bear. His was to be the supreme sacrifice for sin.

(e) The seven words uttered by Jesus from the cross: 1. "Father, forgive them, for they know not what they do" (Luke 23:34). 2. "To-day shalt thou be with me in Paradise," spoken to the penitent thief" (Luke 23:39). 3. Jesus commits his mother to the care of John, "Woman, behold thy son." He said to John, "Behold thy mother" (John 19:26, 27). 4. "Eli, Eli, lama sabachthani? that is to say, My

God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34). This is the dark hour on the cross, and implies a depth of suffering that we cannot fathom. It is to be noted that Jesus clings to his Father even in his deepest humiliation. 5. "I thirst" (John 19:28). Soldiers left badly wounded on the battlefield have said that the agony of thirst is supreme suffering. 6. "It is finished" (John 19:30). The work, the suffering, the atonement finished. 7. "Father, into thy hands I commend my spirit" (Luke 23:46). This was the triumphant note of the conqueror of life and sin and death.

Death of Jesus Christ on the Cross at three o'clock in the afternoon, the hour of the daily evening sacrifice (Matt. 27:51-56; Mark 15:38, 41; Luke 23:45-49; John 19:30-37). Then the veil of the Temple was rent in twain, and there was a great earthquake, the tombs were opened and many of the dead came forth. These marvelous signs had a great effect upon the people. The Roman centurion who stood watching the cross was led to exclaim: "Truly this man was the Son of God."

The certainty of the death of Jesus Christ on the cross was made sure by the testimony of the centurion (Mark 15:44, 45), by the piercing of his body by the spear of the soldier (John 19:34, 35). The teachings of the cross are important.

"The atonement on the cross (1) enabled God to offer forgiveness, and yet to honor his law, so that men would be even more careful to keep the law than

if they saw the wicked punished. (2) It proves to us that God is ready to forgive. (3) It shows the evil of sin that demands such a cost in order to be saved from it. (4) It shows that we cannot enter Heaven unless we are cleansed from sin. (5) It proves the love of God to man. (6) It furnishes every possible motive for turning from sin, touching the heart with love, showing our danger, teaching the law of duty which dies rather than fail or neglect, giving us hope of forgiveness and life. (7) It shows the value of our souls, to be worth such a price. (8) It shows the value of salvation, and the worth of eternal life in heaven. (9) All this will be in vain, unless we repent and believe."

Burial of the Body of Jesus (Matt. 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 31-42). He died at three o'clock on Friday afternoon, and Joseph of Arimathea went boldly to Pilate and begged the body; the request being granted, he with Nicodemus took the body of Jesus from the cross, wrapped it in a hundredweight of spices to prevent decomposition, and placed it in the rock-hewn tomb of Joseph, in a garden near by, and rolled a stone against the door. The burial took place between four and six o'clock. The loving women, seeing where Jesus is laid, return home to prepare spices and ointments for a more thorough embalming of the body.

Saturday.—This day the body of Jesus rests quietly in the tomb. But the Jews remember that Jesus said he would rise from the grave. They ask

of Pilate that a guard be set at the sepulcher. This is done, and the stone is sealed (Matt. 27:62-66). There is a significance in Pilate's words, "Make it as sure as ye can," for no foresight or preparation or strength of man can prevail against God.

QUESTIONS

Why does the record of this last week of Christ's life occupy so large a space in the Gospels? Give the story of the days in brief. What are the ten characteristics of this period? Give the lessons of the days at length.

Significance of the days.

Sunday: How did Jesus come to ride into Jerusalem on this day and why?

Monday: Why did Jesus cleanse the Temple and curse the barren fig tree?

Tuesday: Why is this called the greatest day of Jesus' public ministry? In what four different lights is Jesus exhibited? Give some incidents of the day. State some of the questions raised.

Wednesday: What did Jesus do on this day?

Thursday: How was the Lord's Supper instituted, and why? State order of events. Give the thought of the discourses in the upper room.

Friday: What is the significance of the garden of Gethsemane? State the events of the trials of Christ.

What did the crucifixion signify? What is meant by the atonement of Christ?

Saturday: Where did the body of Jesus rest on this day?

STUDY VIII

THE RESURRECTION

ANALYSIS

The Resurrection—Time. Place. Scripture accounts. Order of events and lesson story in brief. Foretold.

The First Day of the Resurrection—The morning: the first appearance to Mary Magdalene; the second, to the women; the third, to Peter. The afternoon: the fourth, to two disciples. The evening: the fifth, to the apostles, Thomas being absent.

The Eighth Day after the Resurrection—The sixth appearance to the apostles, Thomas being present.

Other Appearances—The seventh appearance to seven disciples at the Sea of Galilee; the eighth, to eleven disciples on a mountain in Galilee; the ninth, to above five hundred brethren; the tenth, to James.

The Ascension—The eleventh appearance near Bethany; the twelfth, to Paul.

General Teachings—The importance of the resurrection, the effect upon the Jewish nation, the disciples. Lessons from the resurrection.

VIII

THE RESURRECTION

Time.—A.D. 30, April 9, on the third day after the crucifixión.

Place.—Near Jerusalem.

Scripture Accounts.—Matthew 28: 1-20; Mark 16: 1-20; Luke 24: 1-53; John 20: 1-21: 25; Acts 1: 1-11; 9: 1-9; 22: 6-11; 26: 12-18; 1 Corinthians 15: 1-9, with many other passages which refer to this event in the New Testament.

Order of Events and Lesson Story in Brief.—1. The night before the resurrection, when Jesus was in the tomb, his cause had received a blow from which it seemed impossible for it to recover. The apostles had lost all hope. The high priests and Pharisees were triumphant. "At the moment when Christ died nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn and extinction and despair, than the church which he had founded. It numbered but a handful of weak followers. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue or a single sword. So feeble were they, and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect."

How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one, and only one, *possible* answer,—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection."

2. The order of events and story of the resurrection. We have to construct from a number of independent accounts of Matthew, Mark, Luke, John and Paul. It is somewhat difficult to give the exact order, as we do not have a full record of the events (John 20:30-31; Acts 1:3). While the writers all agree upon the great fact of the resurrection, they make prominent different phases of it.

3. The story constructed from the different accounts which most commends itself is as follows:

"Early on the first day of the week certain women, including Mary Magdalene, Mary the mother of James and Joses, Salome, Joanna and others, came to anoint the body of Jesus. On their arrival they found that the stone had been rolled back from the tomb. Mary Magdalene saw that the grave was empty, and ran to tell Peter and John. The others saw also a vision of angels, who said that Jesus was alive and would see his disciples in Galilee (Matt. 28:9), and ran to report this to his disciples. Meanwhile, Mary Magdalene returned, following Peter and John, who ran to see the tomb, and found it empty as she had said. She lingered after they left, and Jesus appeared to her,

she mistaking him at first for the gardener. She then went to tell the disciples that she had seen the Lord. . . . Jesus also appeared to the women as they went to tell the disciples what the angel had told them. . . . The next incident reported is the walk of the two disciples to Emmaus and the appearance of the Lord to them. . . . Either before or after this event he had shown himself to Peter. . . . That same evening Jesus appeared suddenly among the disciples in their well guarded upper room." Thomas was not with the disciples, when Jesus appeared to them on the first day of his resurrection. A week later Jesus appeared to his disciples, Thomas being present. At this time Thomas made the wonderful confession of his faith. Jesus next appeared at the Sea of Galilee to seven of his disciples; then to eleven disciples on a mountain in Galilee, and to about five hundred brethren at once (the last two may have been at the same time). The other appearances are to James, to all the apostles at his final departure near Jerusalem, and last of all to Paul. It is possible that these are not all the appearances of Christ after his resurrection, but only a few of them (John 20: 30-31; Acts 1: 3).

4. The time of his stay on earth after his resurrection Luke tells us was forty days (Acts 1: 3).

Foretold.—The resurrection held a prominent place in the teachings of Jesus. He endeavored to prepare his disciples not only for his suffering and death but also his rising from the dead (John 2: 18-22; Matt. 16: 21-28; 17: 22-23—20: 17-19; Mark

8: 31-9: 1, 30-32; 10: 32-34; Luke 9: 22-27 and 43-45; Luke 18: 31-34; John 11: 25-27).

THE FIRST DAY OF THE RESURRECTION

The light dawned suddenly. Within thirty-six hours after his crucifixion Jesus showed himself alive to his disciples.

The Morning.—No eye, so far as we know, saw the resurrection. We have the fact stated that the angel of the Lord descended, rolled back the stone from the door of the tomb and a great earthquake took place (Matt. 28: 2, 3). We catch a glimpse of the affrighted soldiers (Matt. 28: 4), who, as soon as they recovered a little, hastened into the city to tell the chief priests (Matt. 28: 11-15).

1. The first appearance of Christ was to Mary Magdalene (Mark 16: 9; John 20: 11-18). Mary seems to have come with the other women to the sepulcher (Matt. 28: 1; Mark 16: 1; Luke 23: 55-24: 1) to anoint the body of Jesus, and not expecting the resurrection, they wondered who would roll away the stone for them from the door of the sepulcher (Mark 16: 3). Mary Magdalene seems to have been the first to see that the stone was rolled away (John 20: 1-2), and ran to tell Peter and John (John 20: 2). While she was absent, the women who had come with her saw a vision of angels (Matt. 28: 5-7; Mark 16: 5-7; Luke 24: 3-7), who told them of Jesus' resurrection. The women now seem to have departed from the tomb. Then came Peter and John, running. They also found the

tomb empty (Luke 24: 12; John 20: 3-10). Mary Magdalene followed Peter and John to the sepulcher, and to her first appeared the angels in the tomb, and then Jesus himself (John 20: 11-18; Mark 16: 9-11). To her Jesus gave the message to tell of his resurrection from the dead.

2. The second appearance was to the women, who had come to the sepulcher with Mary, as they were going to tell the disciples the message of the angel that Christ was risen from the dead (Matt. 28: 5-10).

3. The third appearance was to Simon Peter near Jerusalem (Luke 24: 34; 1 Cor. 15: 5).

The Afternoon.—4. The fourth appearance was to two disciples on the way to Emmaus (Luke 24: 13-31). The Emmaus here spoken of is supposed to be identical with a place called Shamasah, eight miles northwest of Jerusalem. As they journeyed they talked of all the things that had happened recently in Jerusalem. Jesus met them, but their eyes were holden so that they did not know him. He began to ask them questions, and then leading them on from point to point unfolded to them the Scriptures about himself, still keeping his identity hid from them. They told him of their hopes and fears in regard to the Messiah, of their belief that he had appeared, and of what the women had reported of an empty sepulcher. As Jesus still continued to open the Scriptures in regard to himself they drew near to the village whither they went. As he went in to eat with them, their eyes were opened to the wonderful fact that it was Jesus

who had talked with them. They could not wait, but returned at once to Jerusalem to tell others this glad news.

The Evening.—5. The fifth appearance was to the apostles, Thomas being absent (Luke 24: 36-43; John 20: 19-23; Mark 16: 14; 1 Cor. 15: 5), Jesus showing them his hands and his feet, and eating with them. The company were first terrified at the appearance of Jesus, and supposed they had seen a spirit. It is for this reason that he calls upon those present to handle him and asks for something to eat.

The body that Jesus had after his resurrection, by which he came and went at will, is an insoluble mystery; for the matter of that his body had many of these mysterious qualities before the resurrection; he passed through crowds that essayed to take him and kill him as at Nazareth, and he walked upon the water of the Sea of Galilee. This last appearance on this first day was the most convincing and satisfactory. We can hardly realize how glad the disciples were at the resurrection of their Lord. They had not expected it, and regarded what the women had said about Christ being risen from the dead as idle tales (Luke 24: 4). The disciples were in the position of men who had to be convinced against a settled conviction. This fact constitutes one of the strongest arguments for faith in the resurrection. It is well that they questioned, required and received the infallible proof of the reality of the resurrection of our Lord (Acts 1: 3).

THE EIGHTH DAY AFTER THE RESURRECTION

6. The sixth appearance at Jerusalem was on Sunday evening, April 16th, to the apostles, Thomas being present (John 20: 24-29). We have no record of any appearances of Jesus between the first and eighth day. Thomas was not with the apostles on the previous Sunday evening when Jesus met them. This man seems to have been, of all the apostles, the most depressed by Jesus' death. When he was told the joyful news of the resurrection and that the other disciples had actually seen the Lord, he would not believe their testimony, and declared unless he could see in his hands the print of the nails and put his finger in the print of the nails and thrust his hand into his side he would not believe. This was a hard test, and there seemed to be no way of meeting it. There are two classes of doubters and objectors: first, those who wish to believe but who find difficulties that seem to them to be insurmountable; second, those who do not wish to believe and who not only find difficulties in the way, but seek them out, who, when you remove their objections, seek others in their place and rejoice in their unbelief. Thomas belonged to the first class of objectors. He wanted to believe in the resurrection, but the cold, hard facts of the crucifixion and entombment of Christ weighed heavy upon his faith. When, therefore, Jesus appeared to the apostles, Thomas being present, and accepted his test and resolved his doubt, so great was the relief to him that he was almost over-

come with joy. He could only exclaim, "My Lord and my God." This is the highest and fullest confession we have of all the utterances to faith in the deity of Christ after the resurrection. Jesus now says to Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." Christ speaks here in no uncertain way of the value of testimony of competent witnesses. Again we have in this appearance the fact brought out in an exceedingly strong way of the reluctance, and it seems perfectly natural, of Thomas to believe so stupendous a miracle. These apostles were thinking men, and it was necessary for Jesus to thoroughly convince them of the actuality of his rising from the dead. It is well for us and our faith that so many of our questions were anticipated.

OTHER APPEARANCES

During the forty days Jesus appeared to his disciples there were several other appearances.

7. The seventh appearance (the third to the disciples together) was to seven disciples fishing by the Sea of Galilee (John 21:1-24). When the apostles had spent the week of the Passover in Jerusalem it was perfectly natural that they should return to their homes in Galilee. All the apostles had now seen the Lord and the unity was restored. But what should they do? How take hold of the task? Seven men, fishermen (John 21:2), returned to the shore of the Sea of Galilee. They seemed

to have stood around, scarcely knowing what they would do, until Peter, with his old impulsiveness, suddenly declared, "I go a-fishing." The others responded, "We also go with thee." The old life returned with a rush upon them. Was all the instruction of Christ to end here? Were they to regard even the resurrection as a pleasant memory? So it seemed. But Jesus was watching over the boat that contained the destiny of the world. That night they caught nothing. Toil hard as they would, use all the devices, nothing came of it all. They were not to be fishermen of fish, but of men. The significance of Christ's appearance at this time is very deep. As they drew near the shore someone hailed them, telling them to cast the net on the right side of the ship, then a multitude of fishes were caught. They perceived that it was the Lord. After a meal, Jesus takes Peter aside for an intimate conversation, telling him in course of it of his future work and duty. Doubtless Jesus here also instructs the other apostles in regard to what they were to do. After this we hear no more of fishing boats and nets. The apostles were to be fishers of men, a wider, larger and greater career is open to them, the proclamation of the gospel of Christ.

8. The eighth appearance was to eleven disciples on a mountain in Galilee (Matt. 28: 16-20; Mark 16: 15-18; here also may belong Luke 24: 44-49). Jesus here gives definite instruction in regard to important matters: first, that all power is given to him in heaven and in earth (Matt. 28. 18);

second, that they are to teach the kingdom and dominion of Christ—having the truth, obligation is laid upon them to make it known (Matt. 28:19); third, the outward sign of acceptance of the discipleship of Jesus is the ceremony of baptism and confession of faith in the name of the Father, Son and Holy Ghost (Matt. 28:19); fourth, by their attitude toward this faith men determine their destiny (Mark 16:16); fifth, the promise of the perpetual presence of Christ in all work done in his name (Matt. 28:20).

9. The ninth appearance is recorded by Paul in 1 Corinthians 15:6, to above five hundred brethren at once. This appearance is remarkable from the number who saw Christ.

10. The tenth appearance was to James only (1 Cor. 15:7).

THE ASCENSION

"The ascension was the natural and necessary completion of the resurrection." "The ascension of the risen Christ to his Father is the presupposition of all the New Testament teaching. The Acts, the Epistles and the Apocalypse join in the representation that he is now at the right hand of God." The mission of Christ was central in the cross, but the last picture of Christ left us is not of one hanging on a cross in agony, but of one who has triumphed over the cross and the tomb, a glorious risen and ascending Saviour, one who has all power in heaven and in earth, one who will be with his disciples to the end in power, one who has left a promise of a

return to earth in great glory and who is now at the right hand of God (Luke 24: 50-53; Mark 16: 19-20; Acts 1: 6-11).

Our attention is directed not to the manner but the fact, according to the accounts in Luke and Acts. He was parted from his apostles and a cloud received him out of their sight, the impression is left not that Christ ascended far, but rather that he stood apart, or was speedily lost to sight (Luke 24: 51; Acts 1: 9; Mark 16: 19).

11. The eleventh appearance was to the apostles at Mount Olivet near Bethany (Luke 24: 50-53; Mark 16: 19-20; Acts 1: 6-12), where "he was taken up and a cloud received him out of their sight." Here Jesus told his disciples that they were not to receive definite knowledge when the kingdom should come, but they were to receive power by the Holy Spirit to be his witnesses "in Jerusalem, in all Judea and in Samaria, and unto the uttermost parts of the earth"; a bold prediction to make at this time, but now literally fulfilled. After his ascension, and while they still waited, two men in white apparel told them of the coming again of Jesus to the earth.

12. The twelfth appearance was to Paul, and recorded by him long afterward (1 Cor. 15: 8; 1 Cor. 9: 1; Acts 9: 1-9; 22: 6-11; 26: 12-18), and was the means of his conversion.

Luke, in continuing his work of writing, speaks of what may be unrecorded appearances (Acts 1: 3), as does also John 20: 30-31.

Luke twice records the fact that Jesus commanded his disciples to wait in the city of Jerusalem until they were endued with power from on high and baptized with the Holy Ghost (Luke 24: 49; Acts 1: 4-5.)

General Teachings and Effects.—1. The importance of the resurrection cannot be overestimated. It was the basis for the teaching of the apostles. Paul makes much of it in his Epistles. It is universally acknowledged that the early Christians firmly believed in the resurrection of their Lord.

2. The wonderful spread of the faith in Christ was due in large measure to the certainty, uniform and unshakable, and abiding, with which the apostles constantly affirmed that they had seen Jesus after his resurrection.

3. The doubt and incredulity at first expressed by the apostles, especially in the case of Thomas, and the difficulty with which they were convinced, show that the resurrection was an actual fact.

4. In the present, as in the past, there have been many theories by which it has been sought to explain the resurrection, but they have broken down.

5. The effects were: first, the disciples, from being timid men became at once exceedingly bold, teaching and preaching in the Temple, and everywhere proclaiming the mission and resurrection of Christ before those who had been his bitter enemies. They had been raised from utter despair to a glorious certainty. The light dawned so suddenly upon them that it filled them with amazement. They were so sure of what they taught that no opposition daunted

them. Second, the death knell of the Jewish nation as a nation was sounded in the resurrection of Christ; from that time it began to go down, and in a few years Jerusalem and the Temple were destroyed; Christianity was in the ascendent. Third, the world shows everywhere the proclamation of this fact of the resurrection; the churches, the principles, the missionary zeal, the institutions founded upon the life and works of Christ.

LESSONS FROM THE RESURRECTION

"1. The resurrection of Jesus is the crowning proof that he is the Son of God.

"2. It is the proof of immortal life beyond the grave, that death does not end all, but the soul lives after the body dies.

"3. It proves that we have a living Saviour, sitting on the right hand of God.

"4. It proves that our Saviour, who could conquer death, has power over all our enemies.

"5. It is the assurance of our own resurrection, with spiritual bodies like his glorious body; all sickness, weakness, and pain gone; and with new life, new powers, new joys, beyond our highest conception.

"6. Hence it gives assurance of the recognition of our loved ones beyond the grave.

"7. It takes away the darkness from the tomb, and makes it the gate of life.

"8. It gives largeness and broadness to life,

everything we are and do having an influence and a meaning beyond the grave.

“9. It teaches the moral resurrection, that being dead to sin we should be alive unto God.”

QUESTIONS

Give the time. State the place. What was the condition of the followers of Christ the night before the resurrection? How did the resurrection affect the disciples? What is the story of the resurrection that most commends itself? Give the Scripture passages where Christ foretold his resurrection from the dead. Give an account of what took place on the first day of the resurrection. To whom did Jesus make himself known, and how? Give an account of what took place on the eighth day. What can be said of the other appearances? How many appearances in all are recorded? Give them in their order. What can be said of the ascension? Give the general teachings of this great event of the resurrection.

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